The
COMMONWEAL
A Weekly Review of Literature the Arts and Public Affairs
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Week by Week

TWO OF the trends of the day are exemplified in recent developments on the farm lands of our South. One of them is the new fruit and vegetable industry on the Rio Grande Delta in Texas described in the January *National Geographic* with superb pictorial flourishes setting off the text. Here on ground once covered with semi-tropical jungles, owners of vast plantations farm "in the grand manner," shipping their citrus fruits and garden vegetables to northern American cities by the trainload. Mexican labor is cheap, climate propitious, soil fertile and efficiency developing to an Imperial Valley, big business pitch. Packing and preserving for shipment is expert, while even passenger trains must yield the right of way to Rio Grande special vegetable freights. In the other direction is the "plant to prosper" movement developing counter to sharecropping in Arkansas, Missouri, Mississippi, Tennessee and other states of the South under the slogans, "The Cow, Sow and Hen," "Live at Home," "Grow Your Own Food and Feed." The winner of a "plant to prosper" contest sponsored by the Memphis *Commercial Appeal* has a wife and four children. Last year's expenditures outside of construction were $534, of which $49 went for food. Cash income was $307 from livestock, $750 from five principal crops and $267 from AAA benefit payments and prizes at county fairs. In addition the family consumed $276 of its own produce and stored $220 worth of jams, jellies, pickles, syrup, potatoes, canned fruit and vegetables, and dried vegetables. Some 17,000 farmers took part in this contest while 25,000 more have joined the movement in the South. The next step is organization and developing scientific and cooperative marketing techniques for whatever cash crops they have.

Parts of a Picture

THE PRESIDENT'S special committee of railroad management and labor executives has submitted a series of recommendations, calculated to ease the problems of our national transportation system, which at least demonstrates one thing: if labor and management alone — in our capitalistic set-up — are entrusted with the task of studying an industry, and the consumer is given no voice in the proceedings, labor and management will talk a language very different from that of labor alone, especially when it is seeking an increase in wages. Thus old school progressives and anti-monopolists will find much to criticize in certain specific recommendations of the committee, such as the giving to the railroads of more discretion in rate-making, the repeal of the long-and-short haul clause, the establishment of tolls for the commercial use of inland waterways, the elimination of ICC approval for RFC loans to railroads. Yet the committee made one suggestion —however general and vague—with which all can agree: ". . . the only way in which anything of lasting benefit can be accomplished is by equalizing the situation of all modes of transportation with respect to the three important matters mentioned (regulation, taxation and subsidies)."

"Postalizing" and Railroads

A FEW days after the publication of the committee's report, the New York *Times* carried a full-page advertisement, signed by former New York State Senator John A. Hastings (who will be remembered in connection with the Seabury-Jimmy Walker investigation) arguing for the "postalizing" of transportation rates. The idea is that within wide areas all passenger rates should be the same, just as non-local first class mail rates are

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the same, regardless of disparities in the distances involved. The practical objections to the scheme are clear enough: the great difference between a letter and a passenger is that a postal organization can handle several thousand letters with very little additional cost; a railroad has to operate on the basis of additional cost for approximately each eighty additional passengers. Thus the unit of cost increase for additional passengers is far smaller than the unit of cost increase for additional letters. The very fact that parcel post rates are zoned is an indication of the importance of sheer bulk and weight in such matters. Parenthetically it is interesting to note that the (profit-making) British Post Office has for about two years successfully maintained "postalized" night rates for long distance telephone calls throughout Great Britain—a field in which weight and bulk are non-existent. Mr. Hastings's proposal at least calls attention to the question of lower and more rational rates, a field which the President's committee largely avoided and which deserves much more careful and open-minded study than it has so far received.

THE RECENT ruling of the Supreme Court directing the state of Missouri to give to qualified colored citizens the same professional training it accords white citizens, is just in principle and clearly of great importance. But it will probably make as much history by posing problems as by settling them. As regards Negro higher education, the field covered by the decision, this is not unknown in the South, but thus far it has been confined to undergraduate academic training. Missouri's own eighteen-year-old colored university—Lincoln—was the institution which graduated Lloyd Gaines, whose subsequent barring from the University of Missouri Law School furnished the occasion of the Supreme Court's ruling. Hitherto it has been the practise of the state to pay the tuition of its Negro citizens desiring professional schooling, in some institute of another state that does not draw the color line. This expedient—certainly an anomaly at best—the Court has now properly and specifically barred. The alternatives before Missouri are, to admit Mr. Gaines to its state law school, or to establish another law school of equal standards which he may attend. Informed sources seem to incline to the latter expectation, in spite of the great expense involved.

The Gaines Decision

THIS prediction, of course, may not turn out to be true. Missouri, which is an enlightened and progressive state, may now take the wholly right course of throwing open her state university doors to her colored citizens who prove themselves entitled by prevailing standards to the education given there. This course would have the multiple advantage of saving a great deal of money, of taking the lead for the South in a direction in which sooner or later it will have to go—toward free intellectual mingling of the races—and above all of demonstrating the state's own understanding of the meaning of higher education. For whatever merely practical reasons may be alleged to defend the drawing of the color line, they are not only irrelevant but self-destructive at the upper levels of intellectual training. Higher education has its own interior obligations; it may exact conformity to certain standards of mentality and character. Other considerations are irrelevant and apt to endanger its very character as higher education. But if, obeying the instinct for segregation which is still so strong, Missouri elects to build a law school for her single colored law student, beyond doubt that will point the direction for some time to come. The doors of state-supported graduate and professional schools now closed to the Negro will remain closed, and states which now give him separate undergraduate training will, as compelled, add separate professional training—with no good grace, it may be presumed, since the large outlay will seem even larger in proportion to the fewness of the candidates. A further problem is foreseeable in the case of states which at present provide no college training whatever for the colored. It seems almost certain that Negroes would have been better served by one large university maintained by all Southern states. Such a university has often been discussed by leaders of both races. It would have been considerably less than ideal in our democratic commonwealth; but though a compromise, it would have represented at least positive good-will and an energetic attack on a real problem. More, it would have forestalled the Gaines decision. Now it is apparently too late.

A.M.A. Indictment

THE INDICTMENT brought against the American Medical Association by a federal grand jury under the country's anti-trust laws has been foreseen as probable for some months, in view of the issue raised in the District of Columbia between the District Medical Society, constituent body of the association, and Group Health, Inc., the medical cooperative serving a body of small-salaried federal employees. However, though foreseeable, and perhaps inevitable, the present development should not on that account be taken as a mere matter of course by the general lay public. It is in many ways deeply unfortunate, and must be recognized as such alike by those who hold that the association brought the whole thing upon itself and those who hold, with the association, that the use of the anti-trust act by Mr. Thurman Arnold is rather far fetched and unwarranted. We have never concealed our conviction that the A.M.A. was adjusting too slowly to the social medical problems of

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the present, nor our regret at the extreme short-sightedness of its opposition to group practice—especially opposition carried to the length, seemingly admitted in the District of Columbia, of disciplining group practitioners and coercing them by denying them hospital facilities. But though this ranges us with those who believe that organized medicine has thus deliberately brought down a section of the roof upon its own head, we have also regretted the emotional and partizan tone of a good deal of the criticism against it. The criticism has inclined too much to the imputation of unworthy motives, has too often neglected to do justice to the services of the A.M.A. in maintaining high standards of medical practice. This is not only unfair. It disturbs public confidence in a harmful way, and may even obscure the necessity of some of the things the A.M.A. has rightfully fought for. It is our belief and hope that the decision will be against the A.M.A. We see no good reason for its contentions that group practice must eliminate free choice of physician by patient, or lower medical standards, or act as a wedge to compulsory insurance and socialized medicine. These latter are much more likely to appear when every other effort to meet the problem of medical costs is strangled at birth.

Soviet Technique

"LABOR BOOKS" are a technique being introduced into the Soviet Union on January 15. Twenty-eight million wage earners will carry these histories of their employment and the books will be used to discourage paralyzing labor turn-over and various socialist rackets by which workers increased their incomes and paid vacations, off-hours and knowledge of geography. Collective farms have given workers an incentive to settle down in the form of private property, but factory workers apparently find greater advantages in the foot-loose life. This seems to us an important point in a consideration of socialism. The "discipline" involved in this new technique sounds suspicious; the unsettlement implied by the need for it sounds unattractive. We learn of it through an unfriendly source, the New York *Herald Tribune*. We conscientiously looked through the Communist *Daily Worker* for a discussion of the problem, but found none. It has not been taken up by magazines of collectivist opinion. This is a typical situation. Those who support socialism and those who attack it rarely talk about the same things, and this obviously leads to further estrangement and to greater difficulty in finding out where and in what the two sides can help each other and the common welfare. There is discouragingly little meeting of minds and disturbing evidence of lack of good-will and intellectual honesty. It is a pity we cannot register greater surprise than we conscientiously can.

Two Personalists

IT IS an open secret that we in the twentieth century are living on the cultural, political and moral capital built up in past ages instead of paying our own way intellectually. Even the present-day scientist who devotes his life to disinterested research tends to become so confined to his own corner of the laboratory that he finds it increasingly difficult to think in terms of general principles and view the world as a whole. Among the thoughtful observers who acutely recognize the need of keeping this cultural capital productive is Walter Lippmann, long a leader of the American liberal tradition with its devotion to the cult of human liberty, its faith in universal education and scientific progress, its utilitarianism. In his syndicated column of December 27, Mr. Lippmann declares that "the freedom which we inherited has its roots in a great central tradition which remained unbroken even in the turmoil of the dark ages until very recent times. The core of that tradition was that man is human because he is rational and that he is inviolable because he partakes of things which always endure." He specifically recommends the traditional curriculum of the seven liberal arts built up by the Greeks, the Fathers of Patristic times, the Middle Ages and the Renaissance. He calls attention to the revival of such studies at Columbia, Chicago and Virginia universities and especially at St. John's College, Annapolis, where a curriculum based entirely on 100 of the world's greatest books is in its second year. And it is particularly gratifying that Mr. Lippmann says that a chance reading of the "Education of the Founding Fathers," by Dr. James J. Walsh, started him toward a recognition of the sources of the straight thinking and personal achievements of earlier times. Something constructive is sure to result from a meeting of minds like those of Mr. Lippmann and Dr. Walsh; one of the aims of THE COMMONWEAL is to effect similar interplays of the best thought of our day.

Art and Autarchy

THE DOCTRINE of economic self-sufficiency affords another instance of an intellectual process which has generally had unhappy results: the glorification of a dictum of common sense, of a simple "rule of thumb" into an intransigent dogma. It is obvious both of institutions and of individuals that they must be financially self-sufficient or else they will end up bankrupt. It is equally true that for a nation to depart too far from economic self-sufficiency—i.e., to rely very largely upon imports for its own consumption and exports for the wherewithal to pay for the imports—is a dangerous thing. Such a national economic policy ends by becoming so dependent upon the delicate adjustments of international

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trade as to endanger the security and curtail the living standards of its own people. But today the danger comes rather from an exaggerated and doctrinaire attitude toward self-sufficiency which ends up in "Buy British" or even "Buy in New England" or "Buy Wisconsin" campaigns or in the autarchy of the totalitarian states. If this notion, placed at the service of nationalism and provincialism, is carried far enough it ends by destroying all trade and commerce, in whose very names the gospel is preached, and with them go civilization and all reasonable human intercourse.

IN ONE field, however, we in America still need a little more faith in self-sufficiency, and that is the field of art. This is not for an instant to approve of the doctrinaire nationalists and regionalists among the artists. Art, like all activities of the intellect, needs interchange as a field needs manure. But there is a difference between a fertilizing interchange and an utter dependence upon importations. In this respect our churches, potentially the greatest single market for the artist, have been shamefully remiss. It has been the almost universal practise of churches to rely upon commercial importation from Europe for their statuary, vestments, sacred vessels—all the artistic appurtenances of religion. The result is that only a handful of artists and craftsmen have been able to earn their livings from religious art in a nation which has well over ten thousand Catholic churches. There have been forces working against this; our foremost architects, notably Ralph Adams Cram (whatever one may think of his preferences in design), have worked heroically to find ecclesiastical support for American artists. A handful of churches and their pastors have made it a principle to foster American artistic expression. Recently the National Sculpture Society has taken official cognizance of such a church and pastor—the Church of Christ the King in Yonkers, N. Y., and the Reverend John W. Murphy—for removing European plaster-of-paris stations of the cross and statues of saints and substituting therefor wood-carvings executed by American artists. This is not the first occasion of the sort, but it is the first time a national professional society has called the attention of the public to so auspicious and happy an event.

"Elementary Evidence"

THE HOLY FATHER'S Christmas address to the College of Cardinals, from which we elsewhere in this issue reproduce a number of paragraphs, carries with it implications for everyone who follows with interest the activities of the Vatican which cannot be sufficiently emphasized. Arnaldo Cortesi, the correspondent of the New York *Times,* explicitly calls attention to one of these: the Holy Father in citing cases of physical attacks upon Catholic Action headquarters and upon Cardinal Schuster of Milan, alludes to several incidents of which, Mr. Cortesi says, even Roman correspondents had not heard because the news is cut off at the source. We all know, in a general way, that the non-democratic nations exercise a rigid censorship. We have none of us yet fully absorbed the implications of this. It is still inconceivable to us that a serious disturbance could take place in any city without a word of news about it appearing in any newspaper. And we need also to realize that as a matter of proper prudence the Pope cannot express himself as freely on subjects which in any way affect the Italian government as he might wish. It is so easy to forget the defenselessness of Vatican City and the utter ruthlessness of Fascism, two things which the Pope and his entourage must bear in mind in all that is said officially. It is not a question of courage—events have shown the utter fearlessness of Pius XI—but rather of avoiding a rashness which would itself produce greater evils, a problem concerning which we, in our effective ignorance of its terms, cannot even form an opinion.

Review of Politics

THE UNIVERSITY OF NOTRE DAME publishes this January, volume 1, number 1, of a quarterly edited by Waldemar Gurian, Ferdinand A. Hermens and Francis J. O'Malley called the *Review of Politics*. This review moves into the heart of secular problems with a philosophy based on the main line of the West and with the Christian religion. With this background, and a firm understanding of democracy, the writers also display a technical comprehension of current problems so expert that their criticism has a practicality and reality which make these traditions live with a vitality that is immediately attracting not only the people who recognize already the truth in these traditions, but also those other critics of social problems who are ignorant of or who have rejected them. Catholic thought and education have been urged to enter into the midst of social problems and to recognize the essential importance of making ethics and religion live socially. It is intolerable not to be interested in disturbing secular problems, claiming that they have arisen because others stopped following true religion. We cannot say it is a world we never made, and we must recognize the responsibility for constantly trying to help understand and renew this world, wherein the Church Militant is actually living. Christianity has no physical private world. The *Review of Politics* is a public review, opening outward the sense and desirability of what Notre Dame stands for, and bringing into itself living contact with the ideas and forces that concern all society. There are five major articles in the first issue, most intelligently approaching political problems and furnishing the personal and artistic

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pleasure of an introduction to five vigorous and qualified students. There are other good reviews already published by secular and Catholic American universities, and this one certainly could not have been produced out of the blue. That it should be added to the number now is a hopeful sign of maturity following the celebration of the fiftieth anniversary of the Catholic University and the Pope's message on that occasion urging Catholics to work still harder at American political, social and economic problems.

This first issue of the New Year lacks THE COMMONWEAL cartoon by Jean Charlot. Our readers will regret with us that Charlot's cartoons will not appear regularly during 1939. His work has furnished the new COMMONWEAL a most valuable and stimulating impetus and we are happy that the magazine will from time to time continue to benefit by the collaboration of one of the few fine American Christian artists.

Old Problems for the New Congress

AT THIS time, general theories and a discussion of Congress's old business are less wild than prognostications about the new business it may take up. We can expect, whatever new work is decided upon, that three laws already passed, and a government inquiry we are already acquainted with, will furnish a large part of the raw material for the newly assembled Washington mill, and opinions on the new bills will arise from the considerations that influence opinion on these. The Wages and Hours Law has just come into effect late this fall, so Congress will meet the citizens' first reactions to it when the session starts its serious work. The National Labor Relations Act—the Wagner Act—was passed in the spring of 1935, but there is no doubt that powerful efforts will be made in the 1939 Congress to alter it by important amendments. The Social Security Law is another 1935 law which is due for a careful 1939 overhauling. Besides reconsidering these three laws, the legislators will undoubtedly try to do something about the findings of the monopoly inquiry. How do measures such as these seem to affect our loudly threatened democracy? Opinion is certainly not unanimous.

Not long ago, when speaking off-hand about democracy, it was easy to mean simply "majority rule." But in these years of plebiscites and 98 percent votes, it has become too apparent that a majority can also rule democracy out. Democracy is supposed to give all men, equally, a chance to choose a good life. Choosing a good life is a personal action and is not a gift which someone else can give, not even a majority. It demands a purpose and objective beyond that of simply seeing to it that the government represents the majority—that is necessary, but that is only one step.

Citizens want an equal chance to lead a life that develops the individual person into a well-rounded human being, something we know very well is good. This conception of the human being or good life, in western tradition and Christian philosophy, is primary to the economic or governmental means which assist in its realization. It is also something which democracy would not permit the state or a majority to impose on the individual. There is an active requirement and a passive requirement for this "pursuit of happiness," as it is called in the Declaration of Independence, and this country appears to be seriously divided into those who worry more about the active necessities and those who worry more about the passive. Employers, and the well-off in general, seem more inclined to think first of the active requirements for a living democracy: of things like freedom of initiative, responsibility, applied ability, directed effort, inventiveness, which are indeed absolute necessities for successful democracy. They think of these qualities first, perhaps, because they tend to take for granted the passive requirements — that is, simply enough food, shelter and clothing to keep a person in good shape for action or creative contemplation.

Labor, however, and the less well-off generally, cannot take food, shelter and clothing for granted. Perhaps they take for granted the will to produce, the willingness to bother about getting things done—Marx's idea that man is a producing animal, and all that. But labor's effort to preserve and increase democracy is in practise first of all a movement to *secure* exactly that food, shelter and clothing. These things are not in themselves democracy, and it is taking too much for granted to maintain that if they are secure, then a full and harmonious democracy with everybody leading a full and happy life will inevitably follow. Democracy means that labor approaches security and a just share of the products of industry certainly, but full democracy and active democracy also mean that people have a fair share of power over production itself, and not only over the things an impersonal industry produces. Democracy demands that citizens realize also, and act upon, the obligations and duties implicit in their own requirements for sustenance and for those passive needs for achieving the democratic distribution they demand. When labor, individually or in groups, is removed from the sources of wealth, from land and ownership and control of productive industry, from all real "business" responsibility, then a country is in danger of moving toward a Servile State. When the only thing a man has is a job which some employer (for millions, the WPA) gives him, then

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democracy is obviously on the defensive. It means that "produce goods"—land, capital, factories, machinery—are already inequitably distributed, and that it is almost impossible to distribute consumers' goods smoothly and equitably. It means that too few people make the choices and do the creative work needed to develop a full and self-supporting life.

Social measures like the Wagner, or Wages and Hours, or Social Security Acts, and also the monopoly investigation, and new business that will come forward, may be examined as to how they affect the obvious problem of furnishing labor with more adequate physical security, and also as to their influence on the somewhat more hidden, but just as important, problem of the distribution and control of productive land and factories and machines and institutions—responsibility in economics and in the formation of the patterns of life. The Social Security Act itself is clearly a measure aimed at distribution. It removes employees one further step from responsibility for their own lives and makes the economic system still more impersonal and centralized. It seems to be clearly a palliative—a pain-killer making present industrialism more tolerable but not changing its general structure which already prevents persons and families from caring for themselves directly and without the permission and intervention and waste of an impersonal corporation and government. The need for social security benefits was overwhelmingly great, and labor is undoubtedly benefited through them, but the more genuine and democratic gain will come when fewer and fewer persons require the assistance of public insurance because more families share control of the sources where wealth is produced.

The Wagner Act seems to go nearer the vital processes of business, and undoubtedly that is why there is more controversy about it. Collective bargaining through a strong union provides the worker with "a status and stake in his job," which takes on more of the character of ownership. The Wagner Act does not, however, actually distribute physical property or work against the geographic and financial centralization of industry. A problem for democracy also comes from the state character of the developments dependent on the Wagner Act. What the government gives, it can take away, a fact the contemporary history of Europe newly proves. A recent pamphlet printed by the Public Affairs Committee warns that "amendments to this act or application by a hostile administration, however, could render it an equally powerful instrument for the destruction of organized labor as an independent institution." And also, there is the democratic problem within the unions when they become huge and centralized themselves. This same pamphlet points out: "Democratic control over the election of officers and decision on major policies may or may not be retained with a centralized administration. It is probable that the survival of the labor movement as a progressive force depends upon the development of democracy in the movement. This will be difficult to accomplish in view of the increasing centralization of administration."

The Wages and Hours Law which came into force this fall has nothing to do with distribution of economic power and responsibility, except most indirectly through granting the government, which cannot be identified with the people, more powers over distribution. It is notable that both John L. Lewis and William Green opposed giving the Wages and Hours Board any power to fix wages above forty cents per hour. The unions want to keep the responsibility for conditions better than that for themselves. The democratic character of this law, then, is not that it spreads power and helps the freedom of labor, but that it prevents certain flagrant injustices in wages and conditions and guards more progressive companies and unions and districts from chiseling competition.

The monopoly investigation is directly concerned with the economic sources of democracy, not only equitable distribution but also the concentration of power in controlling the output at its source. Some people believe that there is an economic law which makes inevitable the concentration of industry and industrial control. This happily has not been demonstrated, and it still seems true that it is much easier to keep business democratic, and so help keep the country democratic, when industry and the ownership of industry are distributed and not concentrated. And a concentrated industry tends to sway the government, and if the government concentrates industry itself, there arise all the dangers of bureaucracy and totalitarianism, and a further removal of people from responsible control.

Liberty and democracy are such universally recognized foundations and necessities for a good life, that even the dictatorships boast of the tragic and deformed "democracy" they have given their people—a gift of equal servitude. There is no mechanical way or any formula of government or economics or laws which can by themselves bring democracy. There is reason to believe that experimentation and tentative movements are necessary —oscillations between the twofold goals of democracy—but the very recognition of this fact can increase understanding and patience and possibly the collaboration of the different groups that must work together to maintain even the effort for its attainment. It can also furnish some standards for judging what a law does. Democracy requires a constant effort to achieve knowledge of the processes of society and it requires the good-will to apply that knowledge as an active expression of love for one's neighbor.

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Monopoly Investigation: Prologue

By FRANCIS DOWNING

COMPETITION, unregulated, it would seem, ends in monopoly. Whether contradictions inherent in capitalism and individualism make competition decline is not necessarily clear. The NRA and all that led up to it from Coolidge to Roosevelt indicated to those who would learn that capitalism was incompatible with competition. The existence of the NRA did —or tried to—grant monopolies to the outstanding groups, labor, industry, agriculture. Granting these monopolies government tried to set up equipoises of power—holding the groups in suspension. Apparently this scheme was unworkable. That, at the moment, however, is beside the point. What is to the point is that the NRA was distinguished from other legislation by the fact that—unlike our Anti-Trust legislation—it was written on the assumption that our economic system would not or could not preserve competition.

With the judicial death of NRA, therefore, an attempt to reframe our social policies in that respect was insistently invited. Common sense indicated that this reframing succeed a new and intelligent understanding of the problem of monopoly. For the Anti-Trust laws seemed based on false assumptions. More than that, there is reason to suspect that at least the Sherman Act derived rather from politics than from a sincere or serious attempt to deal with economics. The vagueness of its wording is too clever to be indeliberate. The Dills and the Hills and Harrimans were, after all, realists, and they knew that combination was inevitable. Perhaps Congress knew it too, leaving as they did the whole thorny question to the courts. Mr. Dooley pilloried more than Teddy Roosevelt when he wrote of Mr. Roosevelt's attitude toward the trusts. " 'The trusts,' says he, 'are heejous monsthers built up be th' enlightened intherprize iv th' men that have done so much to advance progress in our beloved country,' he says. 'On wan hand I wud stamp thim undher fut; on th' other hand, not so fast.' "

To understand the problem then, to inquire before legislating, the Temporary National Economic Committee has been created. Congressional investigations are usually dramatic exhibitions which peter out like damp firecrackers. An avid public gets information. Conclusions are drawn and everyone proceeds to forget the whole business. That in this instance, however, the investigation will not prove abortive seems assured on two grounds: (1) The committee, itself, is temperate; it shows no desire to become a three-ring circus. Some of its members already have expressed a desire to write reform legislation before awaiting the final conclusions of the investigation. (2) The "witnesses" who, so far, have appeared before it have given the lie to alleged fears of business-baiting. To put it differently, this is a scientific and not a political investigation.

Whatever is done about it, what has been revealed in what has been called "the prologue" is interesting. Some of it is new and some of it isn't. All of it is important. The investigation has already been dubbed a "monopoly investigation." This is not altogether accurate, although the phrase will probable persist. The inquiry will consider monopoly. Also, through the causes of unemployment the effect of government on business and a host of other things will be considered. In fact it is possible the committee might investigate too much.

The prologue testimony consists of evidence submitted by Dr. Isador Lubin, Commissioner of Labor Statistics; by Dr. Willard Thorp, economist for Dun and Bradstreet; and by Mr. Leon Henderson, secretary to the committee. The combined weight and scope of the testimony is staggering and suggests the possibility that the committee is going in over its head.

The Lubin testimony consists of a mass of figures, statistics and charts. Reduced to something like order the core of it is this: Present trends indicate the stoppage of the growth of our population by 1960. Since the growth of our population stimulated increase in the output of goods, so, too, the reverse is true. The problem, then, is to maintain something like pre-1929 output. To regain, so to speak, the market for goods more is required than the much abused word "confidence."

For Dr. Lubin the answer lies in increasing consumption. More than half the market for industrial and agricultural products lies with the income groups of $1,200 or less. Since this is true, both the incomes and standards of living of these groups must be raised. Just how this increase is to be procured Dr. Lubin does not say. Yet this is the central point of his testimony—the need for increased incomes to these groups; the most emphasized point. To stimulate the durable-goods industries and continue "pump-priming" seems to be his key to our problem. But that the key does not fully open the door is shown by his remarks on unemployment.

It is somewhat startling to learn that if industrial production were at its 1929 peak we should still have 7,000,000 unemployed. Private relief

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seems fantastic in the face of this fact. Dr. Lubin's statement is made graphic when we discover that the increased production of cigarettes, for instance, is accompanied by a decrease in the unemployment in the cigarette industry.

So we are back where we began. Incomes must be increased. We would be prosperous if the income of 16,000,000 people were increased by $2.25 a day. This may be—although not in the hands of Dr. Lubin—provocative of a dangerous idea. "Give us more money" might easily become a slogan from misuse of this testimony.

To this problem, I have said, Dr. Lubin does not give us a complete answer. To get more income means—can only mean—to produce more income. What prevents us from producing more income? To answer this is not altogether Dr. Lubin's task. That is the work of the committee. To discover the things that prevent increased production of income is, probably, to discover that monopoly of one kind or another is the "nigger in the woodpile."

SOME confusion blurs the picture at this point. We ordinarily, I think, regard monopoly as the control, by single sellers, of goods for which there is no substitute—the Aluminum Corporation being a case in point. On this point Dr. Thorp was illuminating and myth-destroying. For monopoly, in this sense, he revealed, is hardly discoverable. The more common form of concentration is the control of a given business field by two or more corporations—Dr. Thorp made the transition for the testimony now being given, by pointing to closely held patents as a means of limiting free enterprise. This should be revealing to the rugged individualists.

Spice was added to the testimony when Dr. Thorp advanced the rather novel suggestion that the "Sherman Act or Anti-Trust Law is in considerable part responsible for the development of these large enterprises." Assistant Attorney General Arnold took heated exception to this by saying: "I don't think this is the position which the Anti-Trust division is taking, and I don't think it is one that they are in a position to take."

This leads me to make two suggestions: (1) Perhaps it would be well to liquidate the word "monopoly" altogether and use "monopolistic practise" instead. It certainly would make for greater clarity, since "monopoly" as usually understood hardly exists as Dr. Thorp shows. (2) It appears to be true that both Dr. Thorp and Mr. Arnold are right. For rightly or wrongly the "merger" has taken the place of the "combination" which the Sherman Act was designed to prevent. Since the "merger" is not a single enterprise there is no question of "conspiracy in restraint of trade." The fact is that the Courts approve mergers if they result in business advantage or efficiency. The Trust Laws, then, cannot be said to be responsible for this condition. Criticism visits the Courts.

Mr. Arnold charges laxity of enforcement as, in part, the reason for the growth of concentration.

If the theory of competition was forgotten by business men, it is equally true that government sabotaged the Anti-Trust laws. Mr. Hoover, while Secretary of Commerce, regarded competition as a wasteful spectacle. He openly encouraged trade organizations, put his department at the disposal of business, and is, in large measure, responsible for the inauguration of what a recent historian has called the government "alliance with the great trade associations and the powerful corporations." Mr. Hoover, himself, said that "we are passing from a period of extreme individualistic action into a period of associated activities."

It must be said that the whole tendency after the war was toward monopolistic practise of one kind or another. The men engaging in mergers, in bringing about NRA—or something like it—were certainly not interested in preserving competition. What seems equally certain is that these escapes from competition were approved by the American people.

It does seem to be true that when he is aware of its existence the American is opposed to monopoly. Hatred of it seems even more deep-rooted than allegiance to the Monroe Doctrine. What the American fought against, in resisting the British tea tax, at bottom was not taxation but monopoly. When he approved Jackson's destruction of the Bank of the United States he approved the destruction of what he regarded as monopoly. Vaguely, at any rate, he approves the Anti-Trust laws, though, it must be confessed, only inertly does he expect their enforcement. So the American public, in some part, is responsible for the decline of competition.

Leon Henderson told the committee that we cannot go on as we are. If we do "we are in for a period of stagnation and decline." Without explaining the reason for his feeling, Henderson suggested that we are not "in for" a period of decline. To most of us his first prophecy is accompanied by little wonder. It is hardly news by now.

His second prophecy is at once an expression of hope and an article of faith. Henderson indicated why this will not—or should not—be merely a "monopoly inquiry." As he put it, "the over-all question seems to be, 'why have we not had full employment and full utilization of our magnificent resources?'" This is the large question the committee is asking. It is the question all sane and articulate Americans are asking. They hope the committee discovers the answer. For Americans dare not envision a future in which the answer is missing.

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Chemical Warfare—As Old as History

By ROBERT L. GRIMES

MOST people assume that chemical warfare is Mars's latest innovation. But the indefatigable old God of War has been sponsoring chemical warfare since the dawn of history. After all, he didn't want to bring it along too fast. War might become unpopular.

The beginnings can be found in the age of bronze. Ancient documents in Chinese and Egyptian hint at mysterious fumes used to win battles. From that time on a fairly accurate record exists.

Greco-Trojan War. Wood, impregnated with pitch and sulphur, was burned before the walls of Troy. These same ingredients were employed several centuries later in the Peloponnesian War and in the attack upon the Grecian state of Boeotia. The Spartans in particular were adept at producing poisonous fumes which made the air "unbreathable for yards around."

Siege of Delium. Thucydides reports that during this siege the Boeoticians constructed the first fire-throwing machine. They hollowed out a long log, on one end of which was suspended by chains a huge cauldron filled with live coals, sulphur and pitch. To this end of the log was likewise fastened a short metal tube, extending from log into the cauldron. On the far end of the log was mounted a bellows. The compressed air which shot through the tubing and into the seething cauldron forced flames up against the enemy's walls in a manner to fire any and everything within reach.

A Barbarian Bellows Pipe. In the year 169 B. C. the Roman general, Fabius Nobilore, besieging a foreign city, decided to dig a tunnel and undermine the stronghold. The defenders, having a similar idea with regard to the Roman camp, also started digging. The tunnels met, and most of the subsequent fighting took place under ground.

The besieged people, recognizing war as the mother of invention, devised a long pipe, on one end of which they fastened a strong bellows. Into the pipe they stuffed a mixture of feathers, resin and pitch. They pushed the pipe forward in the tunnel, lit the mixture, and applied the bellows. Thereafter the fighting was above ground.

Quick Lime. Alexander the Great did not scorn chemical warfare. He found lime peculiarly efficacious when thrown on the enemy from above. The lime sifted in through armor joints and upon striking sweaty undergarments produced an unbearable itching and burning. Neither did its action upon the eyes improve vision.

Stratagem of Sertorius. The Roman commander Sertorius, finding the wind against an oncoming horde of barbarians, ordered great quantities of quicklime and ashes scattered out ahead. A troop of cavalry, sent galloping across the lime-ash bed, raised a cloud of dust which threw the savages into confusion.

Poison. Sextus Africanus in about A. D. 300 became impatient at the imperfect effects achieved by flame-throwers, dust-cloud implements, sulphur-and-pitch pots, etc., which were then the equipment of "civilized" armies, and poisoned all the wells and fountains in his territory. That women and children, as well as soldiers, must drink water was to him beside the point. His was a distinctly modern viewpoint.

Toxic Gas. An Arabian chronicler in the thirteenth century mentions very effective toxic gases produced by burning a mixture of arsenicals and opiates. It is probable that such items were used by the Barbary pirates. The small ships which formed their prey could soon be rendered helpless by the placement of arsenical bombs in the hold.

Battle of the Horns. During the reconquest era in early Spain a certain Moorish chieftain with an army of some 5,500 men was hindering the Spanish cause with an un-Christianlike zeal and success. Rounding up all the sheep and cattle of half a province, the chieftain approached a narrow defile near Antequera. Energetic Don Rodrigo de Narvaez, mayor of Antequera, gathered together at midnight some five hundred men to defend the pass. The men while waiting were ordered to gather up all the horns of cattle, old bones, offal, hides, etc., which might be found. At the proper moment these were thrown on huge bonfires, and the poisonous stink that ensued first stampeded the stolen cattle of the enemy, then routed the Moors themselves.

Naval Battle of Ponza. The King of Aragon and the Republic of Genoa were casting covetous eyes upon the island of Corsica. In the ensuing war the Genoese filled a number of wine jars with an appetizing lime-and-oil sauce. In the naval battle of Ponza the Genoese, perched upon yard-arms, emptied their jars upon the heads of the boarders. The story ends with the old chronicler's words: "The Spaniards abandoned their weapons and did nothing but rub their eyes."

The First Masks. Versatile, good-humored Leonardo da Vinci was not only artist and sculptor. He dabbled also in the art of warfare. In 1499 the Republic of San Marcos, threatened by the Turks, sought his advice. Da Vinci recommended a subtle powder of quick-lime, pepper and other ingredients, to be thrown when the wind was right.

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"Because winds are notoriously inconsistent, however," advised the artist, "'it might be well for our men to be prepared with fine, soft cloths for covering the nose and throat."

Smoke Bombs. Early in the seventeenth century the Duke of Ferrara, warring with the Republic of Venice, used an interesting recipe for smoke bombs. Turpentine, human blood, manure, sulphur and asafetida were mixed, then distilled, and the resultant oils placed in a bomb. It is said that no human being could withstand the odor of such a smoke bomb. In 1640 bombs with a base of turpentine and nitric acid were found useful. These were complemented in 1645 by irritating dust bombs. Chemical warfare was assuming versatile aspects. In the Crimean War an English admiral confounded the enemy by piling damp straw and pitch upon bonfires.

Further Progress. For their greatest efficiency all of the above depended upon wind; they were thus potentially dangerous to their users. In 1830 an ingenious French chemist produced a projectile-bomb which released poisonous gases. These bombs were improved during the siege of Sebastapol, and in the Franco-Prussian war. In this latter war experiments were also made with hellebore (until then used only by gardeners for killing insects), and with sneezing gases. In 1887 a professor in Monaco invented a tear gas.

The World Chemical War. In October of 1914 the Germans are said first to have employed asphyxiating gas bombs. Then, in the Ypres salient, in April of 1915, the wind being favorable, a great number of bottles containing liquid chlorine were opened by the Germans. For ten minutes, over a distance of ten kilometers, a greenish-yellow gas cloud swirled into the British trenches. Fifteen thousand British soldiers were incapacitated; of these a third later died. As time went on, mustard gas or Yperite became the gas most commonly used in the World War. Three gallons were placed in one shell, and both the direct splash and the subsequent vapor were most agonizing. Vomiting gas, blistering gas, tear gas, and sneezing gas all had their functions to perform. Harmless gases camouflaged deadly gases. Sneezing gas was particularly effective in causing the removal of masks in lethal atmosphere. The most deadly of all gases, Lewisite, sweet smelling "dew of death," has been perfected since the World War.

A Good Gas. A good combat gas must be capable of great toxic damage. It must be easily packaged and safely transported, and must operate at all temperatures. It should retain its body for an appreciable length of time. If its effects upon the skin and lungs of a soldier do not become evident until four or five hours after exposure, so much the better. For a gas combining all of the above characteristics in satisfactory degree, any civilized nation today would pay its weight in gold. All books of a technical nature describing chemical warfare contain a chapter defending the use of poison gas as a humane procedure.

The New Technique. A country works night and day, manufacturing poison gas chemicals. When thousands of tons are stored in its warehouses, bombing planes are loaded. No war is declared. The bombers set forth. Soon the horizon of the attacked country is dotted with harmless-appearing white clouds. The alarmed inhabitants don gas masks and retreat indoors. The bombers return to their bases and reload with tear and sneeze gases. These loosen the masks. Another trip, and the deadly Lewisite is released. The sweet smell of geraniums filters into shelters, caulked cellars, and basements. Soon all human beings are dead. The Lewisite then methodically kills all dogs, horses, cows, insects, cats and birds. This done, it withers grass, trees, growing grain and vegetable gardens. But technically our chemical warfare is still far from perfect. For in the lakes and rivers swim fish which are still alive.

Two Sonnets

Continuity

What can you do with Time? Time's not a clock
That measures to your wish. You cannot stay
Those swift, invisible hands, nor from one day
Remove an hour. You cannot hold or lock
A year up safely, never to forget
This one complete, this perfect Year of Grace.
Time will not stop to make a better place
To meet the present need; and yet, and yet . . .

Though Time goes on, the honeycomb of dreams
Buzzes with all the happenings we knew,
Daily bewildering our minds with true
And false remembrance, humming thoughts and schemes.
So moments swarm like bees about their hives,
Bringing our past into our present lives.

SARA KING CARLETON.

Epitaph for One Still Living

Take back the pulse that wages in my wrist
And let the tiny music trudge away
Across the ancient twilight, scarcely missed.
Reclaim each flower that blossoms as the day
Within my breast. Let all of me thus far
And all that still impends be Yours again—
The mind's equivalent of eyes, the star
That gilds the dark made audible by rain.

Take back the efflorescence of the face,
The shattered smile, the lips, full-kissed at last,
And let there be no single ruined trace
Of this lone tabernacle, save the grassed
And soon-forgotten pasture where the sheep
May graze when they are surfeited with sleep.

JOHN ROBERT QUINN.

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Opportunity in the South

By RICHARD L. G. DEVERALL

NOW, TODAY, is the golden opportunity for the Catholic Church to organize a widespread apostolate among the people of the South with a view to their conversion to Catholicism. What a mass conversion of the South will mean to the Church can be seen when we reflect that the South has a magnificent rural tradition which the rest of the country lacks. The South is the land of the future, for its fertile hills and valleys are almost virgin territory, and the time is coming, I believe, when many of the people in the North are going to discover in the South great potentialities for life and culture. Then, of course, the activities of the TVA have made possible increased industrialization and utilization of the tremendous natural resources of the South dormant for so many centuries. That the South can be converted is admitted by all: in God all things are possible, even the conversion of the Ku Klux Klan. The only question is the determination of *how* to do it, and the *will* to do it.

It seems to this writer that a certain group alrady in the South—the Seventh Day Adventists—have perfected a technique of social service and evangelization that is valuable to supplement present Catholic activities. And, important also, the method of the Seventh Day Adventists costs very little: there is no constant drain of funds from other regions.

Social groups in the South are well integrated. They are far better integrated than are groups in the East or North. This means that they resent, or at least suspect, anyone who comes in from the "outside" world. This was brought home to me hundreds of times when, arriving in some village up in the Smoky Mountains, or down in Alabama, everyone would eye me suspiciously. But they never stopped there: someone promptly wanted to know who I was, where I came from, and what was my business.

Picture the reaction of the country folk, or the hill-billies, when a priest drives into town. In the first place, most of the people in the South, while not exactly priest-haters, are not conditioned so as to welcome a priest, or a nun for that matter. Once the people come to know the folks who dress as religious, they inevitably discover that they are right nice people. But that takes time. A missionary can't spend months convincing people that he is human. In the second place, the priest missionary comes and goes; he is not rooted down in one definite place. Third, the priest or nun missionary wears a costume or garb which is entirely out of the ordinary.

Now the technique evolved by the Adventists overcomes practically every psychological barrier which hinders the present-day Catholic technique. Madison College appears to be a typical small college deep down in the South. However, it is operated, in the main, by Seventh Day Adventists, although the college welcomes to its campus people of all creeds. It was founded early in the 1900's by Dr. E. A. Sutherland, a Miss Bessie De Graw, and other Seventh Day Adventist missionary workers.

"When we came here," Dr. Sutherland told me, "we found a pile of rocks, some hogs, and a great amount of acidic, run-down land. But we were convinced that God wanted us to dig in at Madison. We dug in. We sent our Miss De Graw off to town in a gig to sell the pigs, and I tried to see what could be done with the land." It was not hopeless, and those early workers founded a little sanitarium to care for local cases. People from Nashville, "Athens of the South," came out to the new sanitarium, and they received such good care that soon Madison Sanitarium had a reputation which brought a great increase in business. With the increase in business came the need for additional facilities, and the founders of the unit just pitched in and built more buildings themselves. As they could not find a local M. D. who would work at the sanitarium and go along with them in spirit, Elder Sutherland, at the age of forty-five years, went in to Nashville and at the age of forty-nine years took his M. D. at Vanderbilt University!

Once the Madison Sanitarium was under way, the next step was to start a farm, and then to put up a building to house Dr. Sutherland's "dream" college. The educational philosophy at Madison holds that religion is the cornerstone of true education. The day at Madison begins with formal religious worship, and the day ends with evening services. But the formal services are the smallest part of it. In the classroom and in worship, in workshop and in farm field, the students are taught, by word and by example, to do all things well for the honor and glory of God.

After religion, the students are taught the most important thing in life is to determine God's will—and then go do something about it. No matter how they are to work out God's will, every student at Madison must be practically religious and self-supporting. This end is accomplished by having all of the students do part of the manual labor and other work of the college. Two purposes are served: poor students can work their way through

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college, and all students are taught to appreciate the nobility of hard work.

One of the young men I chatted with told me how the students live. They arise at about quarter of six every morning, shower, make their own bed and clean their room, and then go over for breakfast. Each student has his own tray, and after the meal they all wash their own dishes. By seven o'clock in the morning they are ready for school, or, if it is summertime, many go directly to their jobs. School is held in the morning with work in the afternoon, or vice versa. At times, the work that is done is physically heavy, but it is never so heavy as to interfere with the collegiate progress of the student-worker.

Luncheon is served from noon until one fifteen. Supper hour is from five thirty until six thirty. Chapel services are held at seven, and then the students go to their rooms and study until half-past nine. Inasmuch as the day begins at five thirty, the college authorities and student monitors have no trouble with the students leaving the grounds, for everyone is quite ready to retire by nine thirty.

Madison College is not just another one of those self-help colleges. It is true that work is provided to aid the students to pay their way through—and this feature is admirable in itself—but the work at Madison is also designed to aid in the formation of character and conscience. That is the essence of the plan at Madison College where everyone can say, as Saint Jerome used to boast: "I earn my bread in the sweat of my brow." Education at Madison is not divorced from every-day life.

Another peculiar aspect of life at Madison is the complete lack of regular college entertainment and the ordinary, aye! traditional, college vices. For instance, drinking and smoking are absolutely forbidden. In fact, dietary rules are so strict that meat eating and the drinking or coffee, tea or coca-cola are forbidden. Dancing, movie-going, card playing, etc., find no home at Madison. There are no proms or cotillions. The boys and girls at Madison are concerned with life, not with problems in the abstract sense. They have no time to bat or bounce a ball or to chase a pigskin around a gridiron.

The viewpoint of the average college boy is to get his "work" done, and then off for recreation, for relaxation. Relaxation may be necessary out in the world, because the college students regard studies and scholarship as necessary evils. At Madison, the situation is reversed. Work is viewed as something holy and dignified. That is why the people at Madison rarely leave the college grounds. They do not have to be told not to attend "dirty" movies, for they are too busy playing at life to run to the mental flop houses in Nashville called movie houses.

IT DOES not cost much to operate Madison College, and it does not cost much to attend the college. Room, board, laundry and such usually total about $18 a month. Other incidental expenses do not run over a dollar or so a month. Tuition runs at $1.50 per credit hour per quarter. A student working his or her way through the college can, by attending all four quarters of the school year, obtain the regular number of credit hours as a student at one of the great secular universities—and at no real cash expense.

Members of the faculty and most upper class men and women live in their own individual houses or cottages. Every one of these homes have been built by the faculty and student body. They have themselves designed their own buildings, drawn up the plans, manufactured the cement blocks, done their own carpentering and plumbing, and have even put on their own slate roofs. School buildings have been equipped and furbished entirely by the students. Students have put in a good power and lighting plant which is cared for by student engineers. Students have built and operate a laundry plant, a machine shop, an auto shop, a complete dairy, a canning factory, a printing plant, a large truck farm, and a soy bean food-products factory. To complete the list, they also manufacture brooms!

Although students at Madison shun the usual amusements of the college youth of America, nature hikes are held on every Sabbath, and the students spend their leisure moments tramping through the beautiful rolling country which surrounds Nashville. Ice cream socials are frequent at Madison, as are musicales, plays, and club meetings. Day and night, one can always hear the sound of a piano somewhere or other. And the pianos produce the immortal melodies of Beethoven, Bach, Brahms and Chopin. It simply amazed this writer to meet so many young people at one spot where all love, and seem to appreciate fully, the classics.

Although today Madison College largely is a junior-senior college, it began and still is a college for the Christian training of medical missionaries. One of the first Madison catalogues stated:

> Students have been taught to raise their own crops, to build their own houses, and to care wisely for cattle and poultry. They have been learning to become self-supporting, and a training more important than this they could not receive. Thus they have obtained a valuable education for usefulness in missionary fields.
>
> To this has been added a knowledge of how to treat the sick and care for the injured. This training for medical missionary work is one of the grandest objects for which any school can be established. There are many suffering from diseases and injury, who when relieved of pain will be prepared to listen to the truth. Our Saviour was a mighty Healer. . . .

There we find the other reason for the initial building of the sanitarium. Today Madison Col-

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lege has a large wing-structure set of buildings which house a hundred beds. Several resident physicians are on duty, and dozens of nurses give the patients the regular physio- and hydro-therapeutic treatments. Alongside them, student nurses, male and female, are trained in order that they may leave Madison some day and take up the work of medical missionary evangelization in the world.

When a graduate of the college feels that the time is ripe to found another unit, the student and college authorities select a favorable site, and the college advances the funds necessary to buy up a tract of good farm land, and to furnish enough lumber, etc., for the erection of the necessary buildings. The expense of the project is kept at a minimum. In most cases, each project has been self-liquidating, and the money is repaid to be loaned out again to some new project.

Thus Pewee Valley is located seventeen miles northeast of Louisville. As the Mayor of Pewee proudly told me, they have two streets, a railroad station, a Catholic church, and the Pewee Valley Sanitarium. They used to have a Civil War Veterans' Home, but the sanitarium bought that up recently.

The site occupied by the Pewee Valley Sanitarium is some fifty acres in size. It is fertile, rolling country well supplied with trees, farm land and a small lake. The main buildings at the establishment are the sanitarium buildings, the residence cottages, the students' dorms and the new school building. The sanitarium was founded in 1925 when a young couple, Mr. and Mrs. Wheeler, left Madison College to found Pewee Valley even before they had completed their nursing course. After the establishment had been put on a firm basis, the Wheelers completed their high school, college and nursing education.

The establishment houses and feeds about one hundred people. Students in the academy help with the truck gardening, dairy work, and so forth, so that little outside help is needed. The sanitarium can take care of about forty people (and it is filled to capacity all of the time), hence money for further construction is derived from the sanitarium fees. (The June, 1938, balance sheet showed income of $4,298.33 and total expenses of $3,200. The "profit" is plowed back for further education or for expansion.) A few years ago, the authorities at Pewee Valley offered a short course in practical nursing. Last year they trained five persons. This year they are taking in ten. Next year . . . well, they just keep on expanding at this growing institution.

Aside from the work at the sanitarium, the next most important project is the academy. As we approached the new two-story stone and frame structure which they are now building for their new school house, we met, trowel-in-hand, the principal of the school. During the summer months they took time off to build the school: principal, teachers and students alike.

Students at Pewee Valley Academy come from all over the United States. This academy is an industrial school. Every student here is required to work at least four hours a day. And when they say work, they mean work. The educational philosophy of the school is that hard work is one of the best teachers. Also, by working hard the students cannot only discipline their character and form it along sound Christian lines, but they can work their way through school. Average monthly expense, per student, for room, board, laundry and such, is only about $25. The students work most of this off during the month, and therefore have to pay only $5 or $10 per month in cash to defray all expenses. Students are not allowed to go into debt. When they fall behind, they stop school work temporarily and work full time in the fields or work-shops. As soon as they have a credit balance, they resume their studies.

Fountain Head Rural School and Sanitarium is one of the oldest establishments of the Madison group. Occupying the top of a hill mid-way between Louisville and Nashville, it covers an area of more than four hundred acres. The school carries the regular eleven grades, and had plans for opening a regular high school in the fall of 1938. At this school are some forty students who earn their board and keep in the usual manner. The ages run from fourteen to twenty. It is, as usual, a coeducational school.

In the school announcement it says: "Girls should bring at least three aprons for work. . . ." Your average Northern city girl would almost die if she thought she was going to go to school where they never dance, never smoke, never do a lot of other things. Yet these girls here, I honestly believe, know what it means to live, and are genuinely happy. They are products of a genuine rural culture, a culture where good living, religion, and planned industry are combined with study in a rational and sensible manner.

It should be noted that as we approached the unit, we observed that the houses on the various farms were better painted and better maintained than is usually the case in these regions. Paint is not a usual thing in the South: it is a distinct luxury. We also noticed that there were many truck gardens and fruit trees on the wheat, cotton and tobacco farms surrounding the sanitarium. Inquiry revealed that this is largely due to the activities of the Fountain Head group. Over a period of years they have come to know the people in the surrounding country. They have told these people how poor diet hurts them, and they have by precept and by example taught them to vary their crop. Before these people came, everyone grew wheat, cotton, corn or tobacco. They never

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tried growing fruit trees, or other greens, "jus' becus they couldn't be raised. . . ." It took time and example to prove that fruit trees and greens could be grown, and that they should have truck gardens, and that besides being healthier, this kind of farming was economically safer. But finally the victory was won for enlightenment. I was told that years ago, as high as seven out of every ten persons in this area had pellagra or beriberi. Today a dietary case in this same area is a rare thing.

One could go on indefinitely describing Madison units located at Asheville, North Carolina, at Florence, Alabama, and, in fact, all over the South. But I believe the above descriptions bring out clearly the work which the Seventh Day Adventists are doing, and the successful technique which they are employing.

There is nothing to prevent several lay people from founding Catholic counterparts of these Adventists settlements. The only need is for the initial training and funds to set up the unit. After that, it is self-supporting. Another advantage is the fact that such a unit could support a priest (always a problem for our Southern bishops): a priest of God who could give the sacraments and encourage, guide and inspire the lay workers. The work which the Seventh Day Adventists are doing is a distinct challenge to Catholics, clerical and lay. With thousands of Catholic high school and college graduates walking the streets looking for jobs, would not the call of a leader to invade the South and conduct a lay apostolate for the conversion of the South meet with a ready reponse from many of our young people?

I am certain that it will—if they are called!

Who Said "Eheu Fugaces"?

By HENRY TETLOW

ONE OF the critics who reviewed my book on home-use farming wrote in part:

> Like most of the back to the landers with ideals of independence and enthusiasm for individual enterprise [the author] buys a great many of his tools and farm home machines from the huge mail order corporations whose competition has driven ten thousand small local merchants to the wall. This is a strange, almost inevitable paradox which the majority of back to the landers run into.

Here is the manifestation of a particularly interesting type of wishful thinking. Had its author been other than one of what my friend Jay House used to call the "sad, fierce thinkers" it would probably have been challenged long ago. But your do-gooder can make any statement and provided he makes it forcefully enough all us plain, plug citizens will swallow it without question. Yet, it seems to me, here is one of those contentions that, as William Graham Sumner said of the differentiation between "good times" and "bad times," "there are no data to support."

On examination we find not merely one but four contentions here unsupported by a shadow of evidence. The plain implications of that paragraph are: (1) that the huge mail order houses have actually driven tens of thousands of small independent local merchants out of business; (2) that this is, *de facto,* a bad, a regrettable thing; (3) that if it is true, no part of the onus rests on the ten thousand themselves, all of it on the huge mail order corporations; (4) that the first three implications either have been proved and set down in the book of human knowledge, or at least that they are capable of proof.

Let us examine that.

If it be true that the huge mail order corporations have driven ten thousand small local merchants out of business then it is not true, as the best statistical minds have always led me to believe, that the biggest single cause of business failure is managerial incompetence. The mail order houses must possess some secret, hidden power unknown to the rest of us, by virtue of which they undermine competitive mentality. However, I doubt the primary fact that a lot of retailers have been driven out of business. There are more—and better—crossroads stores in this part of the country than there were twenty years ago. That trade group with which I am most familiar, the retail drug trade, has steadily increased in numbers as far back as I can remember.

It may be that the growth of independent retailing has not kept pace with population, but if it has not, then who shall say the mail order houses are responsible, rather than the parcel post, the telephone, the automobile?

If any retailers ever were actually driven out of business by such competition, then their elimination probably has been a grand good thing for the people as a whole. Everyone who has ever lived in the country knows the type of store I have in mind. But because the case against it has been so admirably summarized in it, I am going to quote from Mr. A. A. Berle's preliminary report to the Temporary National Economic Committee:

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> There is a tendency to idealize the early nineteenth century and to assume that small business and the prices it charged were the result of competition. As far as I am able to see, there is little, if any, foundation for this. The village grocery store, the village blacksmith, the village grist mill, were all monopolies. Until the advent of the automobile, they charged conventional prices or administered prices which were not elastic. The people of the village could not go many miles to the next town. In a large measure this is still true in small towns. Such competition as there has been, came from large-scale enterprise; mail-order houses, and later the chain stores. The theory that prices were adjusted by competition under the old small-scale production in small towns, as far as I can see, simply never was generally true, despite some nostalgic reminiscences which are indulged in today.

There you have the other side of the picture put about as well as may be. Yet there is a still further word to be said for the mail order houses. It is a fact generally overlooked that their sales literature almost invariably must go through the United States mails. Consequently, since every independent retailer's hand is against them, they must be exceedingly careful what they say: the least deviation from fact and the enemy would be on their backs. When you buy from a mail order house you buy pretty much on expert specification. The catalog may, quite properly, put the best foot forward, but it will be careful not to indulge in the kind of unrestrained imaginative ecstacy about the goods it offers to which the human salesman, unhampered by witnesses, may resort.

This remains today, apart from the matter of convenience in ordering and delivering through the mail, the real reason why we ruralites continue to patronize the mail order houses. For as far as price is concerned most small local merchants who want to stay in business long ago found they not only must, they could, meet the "huge corporations." Thus competition has had a salutary and beneficial effect both on local retail trade, and on the consumers' purchasing power. It may have been tough on certain individuals, who have had to meet it or quit. But their misfortunes are not such that we the consumers, should sentimentally bewail them.

One wonders what the attitude of the wishful thinkers may be toward the plight of the anthracite coal retailers in Philadelphia and other large centers. Prices of the coal they sell are largely determined by the prices charged by the railroads to freight it from the mines to the retail distributors' yards. When hard times came along a lot of individual truck owners turned to the business of hauling and selling coal. Let us not confuse the issue by interjecting the cry of "Bootleg coal!" A lot remains to be said on both sides of that question, including what one who spent his whole business life in the coal business in this state told me, confidentially: to wit, that there is considerable doubt of the validity of the titles of some of the big mining companies to the lands from which they have claimed coal was being "stolen." The fact that here concerns us is the unequivocal one that individual truckmen can haul coal from the mines to the consumer a good deal cheaper than the railroads are willing to do it. Nor, in so doing, do the truckers work for starvation wages. I know men who do it; they make a good thing of it.

Why should not the consumer benefit by this more efficient service? Or why should not the railroads buckle down to meet the competition instead of crying for an umbrella of ordinances and restrictions to be raised over the monopoly they and the retail coal merchants have enjoyed? And which side are the do-gooders on? Do they favor the ten thousand small local coal merchants who are being driven to the wall, or the ten thousand individual truckers with the gumption to create a new business for themselves and stay off relief.

There is still one other aspect of independent retail competition with the big-time city slickers that the fierce, sad thinkers have not thought about at all. It pertains particularly to the situation of the village or country retailer who operates in the neighborhood of large cities. It is that he can and, where he has the requisite ability, does—run rings around city competition. At any rate one sees him figuratively dancing in the streets here in, as the seed catalogs say, "the latitude of Philadelphia." Rural retail trade is on the make, at the expense of city competition. A number of things contribute to the countryman's competing edge. The first is, of course, the urbanite's hopeless overhead handicap. Almost any rural township is better managed than any city government in the union. The gross overhead as represented by rents or taxes has always been heavier in the city than the country. There was a time when this was offset by the larger traffic the city merchant got through his store. But now this advantage is steadily declining: the sheer inconvenience of getting to and into city stores is driving trade away from them. Conversely, the automobile is now taking urbanites out into the country to do their trading. The combination of a pleasant drive in the country, improved merchandise and methods forced on the country dealer by sharpened competition, and the prospect of better prices is, altogether, not to be resisted. Even those benighted farmers who stubbornly persisted in buying at retail and selling at wholesale are beginning to succumb to modern methods, selling their wares at higher prices—which nevertheless give the consumer a break—through the media of huge markets, which operate on pretty much the same system as the fairs of the Middle Ages. Altogether the country merchant is neither to be pitied nor censored. The dear, dead days are better dead. The do-gooders will have to find another wailing wall than the side of the crossroads store.

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Views & Reviews

BY MICHAEL WILLIAMS

A DISPATCH written on Christmas day by William L. Laurence, special correspondent of the New York *Times,* informs us that Richmond, Virginia, is to be "the intellectual center of the world," for at least a week, during which time the American Association for the Advancement of Science will be in session, in what is said to be one of the most comprehensive meetings of America's "Parliament of Science" in the ninety-year history of the association. It well may be highly comprehensive, for within the week some 1,800 reports are to be made, at a rate of some 450 papers a day, by delegates and distinguished visitors from Europe. But Mr. Laurence tells us that no matter how important the scientific discoveries to be reported may turn out to be, of far greater importance, possibly, will be the expected action of leaders among the "inner councils" of the scientists to deal in a practical manner with the gravest of all the problems facing scientists today—and, of course, facing the rest of mankind as well.

This problem is thus stated by Mr. Laurence: "They are aware that heroic measures must be taken by men of science, who, in their quest for the betterment of the human lot, have forged the very weapons that now threaten to destroy man and his civilization." The airplane and the radio for example are two of the greatest intellectual achievements of modern science. "Yet the airplane is now threatening to wipe out whole cities and populations, and the radio is utilized as a weapon for spreading hate and bitterness among the peoples of the earth. As one scientist here put it: 'The superman has created the airplane and the radio, the ape-man has got a hold of them.'" So now we are engaged in a race against time between the superman and the ape-man, the ape-man having a head start.

However, Mr. Laurence continues, the scientists are optimistic, and one in particular seems so deeply to have impressed the *Times* reporter with his views that the long and exceedingly interesting dispatch appears to be largely a condense report of his opinions. If these opinions also represent the prevailing body of thought among the delegates to this Parliament of Science, however, it will be very difficult for those of us who are not scientists to repose confidence in the "Supreme Court of Wisdom" which it is proposed shall be formed by modern scientists "to serve as an articulate body of organized knowledge, giving mankind the benefit of its collective wisdom on world affairs."

For while it is comforting to be told by that unnamed spokesman for modern science whose opinions are reported by the *Times* that science believes in the "existence of an innate moral order in the universe," and in the ultimate triumph of good on earth over evil, it is not very satisfactory to be assured that the periods of human history in which the power of good became ascendant are merely those of "ancient Greece, the Renaissance, and the nineteenth century." That is very queer doctrine to be preached on Christmas Day. It seems to list Christianity and all it brought into the world among the enemies of civilization, as part of the workings of the spirit of darkness, typified by Ahriman, struggling against Ormazd, the Zoroastrian spirits of good and evil. Indeed, this conception is actually employed by the scientist at Richmond, together with the myth of the struggle between Prometheus, "the first scientist," and Zeus, "the enslaver." The world is now witnessing a new period, he told the *Times,* in which the spirit of darkness is threatening to chain Prometheus, the liberator, once more on the rock and to put all mankind back into bondage. So it is up to the scientists to organize a united group to guide mankind and save it from such a fate.

All of which sounds more like the talk of philosophers or metaphysicians than of scientists; that is, if we are still to understand science to be the discovery and demonstration of exact knowledge. It was Professor Etienne Gilson who originated this movement toward a "Supreme Court of Science," by his famous address at Harvard in 1936, when he urged universities, scientists, artists and philosophers to impress upon the collective world mind that "there is a spiritual order of realities whose absolute right it is to judge even the State, and eventually free us from its oppression." It is to be hoped that the scientists at Richmond may remind themselves that they have no right to monopolize an idea that requires the collaboration of minds of many types, especially minds for whom Christianity is the greatest of all realities.

Communications

THE ENCYCLICALS AND THE EPIC

Pasadena, Calif.

TO the Editors: I appreciate the very friendly review of my novel, "Little Steel," written by Joseph A. Breig, in the October 28 issue of THE COMMONWEAL.

Mr. Breig says that my "detachment is remarkable," and that my "objectivity makes the book valuable." However, he adds the remark: "It is depressing, however, to find Sinclair, on page 271, line 10, repeating the dreary canard that religion (presumably Christianity) teaches men not to oppose injustice."

I will quote the sentence to which Mr. Breig refers: "Their religion told them that they would earn their corn pone in the sweat of their brows, and they thought that sorghum syrup and greens and sweet taters and sowbelly were extras for which they owed gratitude to a special providence."

I invite Mr. Breig to be "objective" with me. I do not say that "religion" told them that; I do not say "Christianity" told that. I said "their religion." The sentence occurs in the course of a description of a trip from Washington, D. C., to northern Georgia by way of Highway No. 1, and refers in detail to the "tenants and sharecroppers": that is to say, the poor whites of the South. Their religion is what is known as "fundamentalism." They would call it Christianity, but I would call it a perversion of Christianity. I do not think anyone who examines that religion objectively would question that its tendency is to reconcile the poor to their suf-

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ferings in this world and to fix their attention upon hopes in the hereafter. I described that religion in "The Profits of Religion." Others have satirized it by the phrase, "pie in the sky." I think it would be easy to prove that it has nothing to do with the teachings of Jesus. He who drove the money-changers out of the temple would certainly have been no more polite to the landlords and money-lenders of our backward Southern States.

Mr. Breig goes on to add: "It would be a good wager to bet two to one that Sinclair has never read the social encyclicals of the Popes, is ignorant of Saint Thomas Aquinas, and is befuddled about the elementary doctrines of the Faith."

On the basis of that sentence I will undertake to wager Mr. Breig two hundred to one that he has never read "The Profits of Religion," and does not know that I have told about the radicalism of the early Fathers therein. He has never looked into "The Cry for Justice," my anthology of the literature of social protest, which contains a section entitled "The Church" and another entitled "The Voice of the Ages," in which sections the following persons are quoted: Saint Luke, Saint John, Clement of Alexandria, Tertullian, Saint Cyprian, Saint Basil, Saint Jerome, Saint Augustine, Saint Ambrose, Saint John Chrysostom, Saint Gregory the Great, Micah, Jeremiah, Isaiah, Savonarola, Ecclesiastes, Haggai, Job, Enoch, Ezekiel, Marcus Aurelius, and the Psalms.

As for the social encyclicals of the Church, I enclose herewith a copy of the book, "I, Governor of California," upon which the EPIC campaign of 1934 was based. On pages 39 and 40 you will find quotations from Leo XIII and the present Pope. I might add that I keep these social encyclicals handy and quote them continually to my religious friends and in political essays.

UPTON SINCLAIR.

EMILY DICKINSON

Amherst, Mass.

TO the Editors: The review of "This Was a Poet: A Critical Biography of Emily Dickinson" by Sister Rose Marie in your issue of November 18 is so full of inaccuracies and misapprehensions that I must request the briefest possible space in which to offer some corrections.

Your reviewer is less than accurate in stating that one-half of this biography (Parts I and III) deals with Emily Dickinson's "setting in time and place." In point of fact only the first chapter deals with her village setting; the remainder of Part I is concerned with her family and her education. Part III is entirely devoted to a consideration of literary and intellectual influences reflected in her poems.

Sister Rose Marie implies that the book suffers from lack of compression. It is a relevant consideration that, though the book covers more ground than either of its predecessors, it is the shortest full-length biography of Emily Dickinson yet written.

She is hardly justified in saying that "Emily appears rarely in the first seventy pages and more; Emily the poet not until page 115." Reference to the index shows thirty-five "appearances," several at considerable length, before page 70. Seven different aspects of the poems are commented on before page 115, and nineteen poems quoted in part.

In my treatment of "the poet's tragic romance" I have done two things, both of which your reviewer misses. First, I have positively identified from evidence not available to previous biographers the two men whom Emily considered her "tutors." Second, I have minutely traced the nature of her relationship with each of these friends, and I have demonstrated in particular that her devotion to Charles Wadsworth, the "lover" of her poems, was a one-sided and intangible affair. This thesis is developed factually in Chapter VI and confirmed by a careful analysis of the love poems in Chapter XV. If I have succeeded in bringing order out of the previously existing chaos of surmises, I have done so on the solid foundation of Emily's own recently recovered statements.

It is ironical, therefore, that in the paragraph following her slur on my treatment of Emily's romance Sister Rose Marie should remark that "Emily's own word is, after all, the ultimate one," and doubly ironical that she should then proceed to quote as "Emily's own word" a sentence by Thomas Wentworth Higginson!

Finally, your reviewer has failed to see that in my chapter on Emerson I have discriminated between what Emily did accept, the Emersonian doctrine of self-reliance, and what she did not accept, the Emersonian doctrine of nature. And she has not caught the point of my contention, supported by elaborate evidence, that in grammar, diction, choice of meters, and rhymes Emily was less odd and more orthodox than has generally been supposed. I must repeat with emphasis my "curtain-sentence": "In poetry as in life her characteristic triumphs consisted in fulfilling patterns not in breaking them." Readers who approach my biography without preconceptions will, I think, find the evidence in support of this belief overwhelming.

GEORGE F. WHICHER.

FAT AND MEAGER YEARS

Easton, Pa.

TO the Editors: Father Ross, in his review of the "Sun of Justice," failed to bring out the most important part of Harold Robbins's book. We are living today in a society that is abnormal. For a society to be normal, it must be a functional organism based upon agriculture. It must be built upon a solid foundation and, therefore, cannot be based on "a slippery system of fat and meager years." The most important part of a functional society are guilds and they can only be composed of "independent integral producers." Robbins in this essay on the social teachings of the Church gives an outline of this type of society which the Church wants.

Ruskin's gallant but "useless" struggle was taken up by Morris, Penty and Chesterton. They are now gone, but the fight to establish a society on a Christian basis is still carried on by such men as Eric Gill, Harold Robbins, Father Vincent McNabb and numerous others.

I would like to say here that I appreciated the article

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by E. L. Munzer of December 23, which stated that "the Christian family ideal" was dissolved by "a slippery system of fat and meager years."

JAMES R. SCHNEID.

NOT A CENT FOR PUMP PRIMING

New York, N. Y.

TO the Editors: The editorial article in the December 16 issue, "Not a Cent for Pump Priming," logically recognizes the need of a coordinated long-range armament program to be formulated by those professionally most conversant with the requirements of the country.

However, I submit your vision is myopic when you suggest the limitations within which this program is to be formulated. It is an old trick of diplomacy to agree with anything in principle and then mutilate the principle by conditions. How can anyone say now how large an expeditionary force may have to be "sent out" at some future time? The sending of an expeditionary force out of the country may be an absolutely necessary defense tactic. A few years ago even the most ardent militarists in this country did not dream that we should some day have to face the problem of defending the Caribbean Sea area or South America from bases not now on American soil. Yet, a few days ago the newspaper of General Goering was reported to demand internationalization of the Panama Canal. The censored press of Germany on more than one occasion has been proved to be a good prophet. It may be, and probably now is, a military necessity to have bases for airplanes and naval vessels to the southeast of the Panama Canal for its defense and the defense of South America.

We could certainly allow no foreign power to establish bases—under whatever name—in this hemisphere. It might be necessary to send a large expeditionary force out of the country to uphold this principle. It might even be necessary to act before the plans of a foreign power had reached fruition. We are told by military authorities that a good attack is often the best defense. Under the conditions of modern warfare, defense is planned from great distances. Why limit our effectiveness in this hemisphere by a self-imposed strait-jacket now?

This is not a plea for a wild increase in armament without limit. The unfortuate fact in the world today is that our limits in armament are set by foreign dictatorships. Peacefulness, honor and dignity are evidences of the degeneracy of democracy and an open invitation to attack in Nazi, Fascist or Communist theory. Nazism, Communism and Fascism are all revolutions. They must go from one external triumph to another or the leaders perish at the hands of the extremist followers. For the moment, Russia is out of the picture in overt world aggression but the menace of the other two is very much with us.

We are faced by a condition and not a theory. The rich resources and open spaces of this hemisphere are coveted by others. Whatever may be the just demands for a more equitable distribution of world raw material resources, this nation cannot allow adjustments to be made by armed force or the threat of it. Force must be prepared to answer force until the happy day when reason once more prevails in the world.

By all means, let those qualified—our military authorities—decide a continuing plan of armament development but let it not be hedged by conditions vitiating the plan. And above all, let the plan be flexible. That is, flexible in the direction of increase as developments in the world dictate.

The English once did not take Hitler's plans in "Mein Kampf" seriously. They do now.

GEORGE H. FEARONS, JR.

THE WAR REFERENDUM

Iowa City, Iowa.

TO the Editors: It is not unlikely that the coming session of Congress will see another effort to enact legislation calling for the submission of any proposed declaration of war, except in case of actual invasion, to a national referendum. It may help the discussion to recall these words from the American bishops' pastoral letter of September 26, 1919:

"The growth of democracy implies that the people shall have a larger share in determining the form, attributions and policies of the government to which they look for the preservation of order. It should also imply that the calm deliberate judgment of the people, rather than the aims of the ambitious few, shall decide whether, in case of international disagreement, war be the only solution. Knowing that the burdens of war will fall most heavily on them, the people will be slower in taking aggressive measures and, with an adequate sense of what charity and justice require, they will refuse to be led or driven into conflict by false report or specious argument. Reluctance of this sort is entirely consistent with firmness for right and zeal for national honor."

REV. DONALD HAYNE.

DEMOCRACY: POLITICAL AND INDUSTRIAL

Cleveland, Ohio.

TO the Editors: A political democracy needs two major parties, and freedom for a third party movement. So: industrial democracy needs two major unions, and freedom for a third union movement. Majority rule and minority right; individual choice. Any union or no union.

A READER.

PLEASE

Dayton, Ohio.

TO the Editors: I wish to express my appreciation of Kappo Phelan's "Please" (December 2 issue of THE COMMONWEAL) which I find still pleasing after the sixth or seventh reading.

Imagine a newspaper person one of whose many duties is to get out a weekly book page and contribute to its reviews finding time to do repeat reading of this order. It is mentioned merely to indicate how pleased I am with "Please."

MERAB EBERLE.

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Points & Lines

The Church and Politics

ON NOVEMBER 18 Cardinal Cerejeira, Patriarch of Lisbon, celebrated the ninth anniversary of his elevation to the patriarchate and addressed a long message to his clergy on the relation between the Church and totalitarianism and racism—on the distinction between the things of God and the things of Caesar. Emanating from the primate of a country which lives under an "authoritarian" régime, and which is neighbor to Spain, the Cardinal's words have particular weight. A complete text of this document is not available to us; we have pieced together the following extracts from the London *Tablet*, *Temps Présent*, and publicity material emanating from the Archives Espagnoles, a Paris organization of Spaniards and Frenchmen who are Catholics generally favorable to the Madrid-Barcelona government in Spain.

There are some, perhaps, even among Christians, who seem to believe less in the divine power of the Gospel than in the effectiveness of certain human means, legitimate in themselves and even necessary in the natural order, but absolutely powerless in the spiritual work of human redemption.

We have even seen a certain school of political thought which, without believing in Christ, undertook the defense of the Christian Church as mistress of the moral life and guardian of the spiritual values of our civilization!

And there have been Catholics who did not see that a Church without Christ lacks its principle of sanctification and would constitute a true apostasy from the Catholic faith.

The Church is not only a fine ecclesiastical organization; she is above all a mystical vessel which contains the gift of God, she brings us Christ. Only to the extent that Christ lives in us does she give us light and transform us.

To desire a Church emptied of her treasure, the divine life, a Church imposed merely by exterior pressure, maintained only thanks to official protection, speaking forth only through an equilibrium of human wisdom or of its government, to desire such a Church is to de-Christianize the Church, is to deny Christian redemption, to continue the modern tendency toward secularism. None of this will increase the kingdom of God, but rather will establish a new ecclesiastical tyranny.

In the dreams of those who expect a reign of Christ on this earth, brought into being through the use of the sword, it seems to us that we discover the reincarnation of the judaic idea of a national messiah who shall impose his domination on all peoples through the triumph of force.

Have we not seen, even in Portugal, Christians who became alarmed at the spectacle of the supernatural confidence with which the Vicar of Christ holds aloft the banner of the Christian faith in its immaculate purity, refusing to take a place in the triumphal chariot of any of the proud conquerors of the moment?

Many have shown surprise at the invincible energy of this august old man who, with the Gospel in his hand, fearless in his faith, condemns communism, totalitarianism, statism, racism, pagan nationalism, all these new idols of our times before which the regimented masses bow, the masses which lose any feeling for their own dignity and liberty as soon as they lose Christ.

Those who are scandalized at the devastating condemnation by the Pope of the persecutors who boast of having saved Europe from communism know not, as the Gospel puts it, of what spirit they are. They appear to place more faith in the powers of the world to save the world than they do in the power of Christ.

For such political Catholics, Christ is not the light which lightens all men coming into this world and by which they may judge everything which is. On the contrary, Christ is judged (since the Pope speaks in his name) in accordance with whether or not He serves human prejudices.

This cannot be called seeking first of all the kingdom of God (which the Gospel likewise commands). It is rather to desire, as did the Jews, that the Kingdom of God accommodate itself to the temporal kingdom of the special interests of nationalists and to individual notions.

As far as communism is concerned, the Church of Christ has condemned it not in order to save the strong-boxes of the rich but because it is contrary to nature and to God. No one has fought it more than the Pope, as a mortal danger for Christian civilization. But no less menacing, although up to the present it has used less violent yet more intelligent means, is a régime based on materialism, even though it is full of religious mysticism, which destroys in men's consciences their Christian heritage. By different means, arising from the ideas of class or of race, it erects with equal harshness and at the sacrifice of the human person liberated through Christ, an altar consecrated to a new God.

Once Christ is banished, we find coming back to rule the world the hard empire of force: Caesar is once more deified and, as in the antique proverb, his every wish has the force of law. Man becomes once more the slave of the State which undertakes to define the rules of justice and of morals, of the State apart from which there exist no rights.

The kingdom of Christ is, as the Liturgy puts it, a kingdom of truth and of life, of saintliness and of grace, of justice, of love and of peace.

Nothing can be determined for the interior life by an exterior means, by virtue of the power of a decree, as the result of a revolution, or thanks to the success of a régime.

History teaches us that there have been political systems which give the appearance of being Christian without having any true Christianity. Where there is neither faith nor Christian life, there are only empty sepulchers of Christ, even though they be crowned with the symbols of the Redeemer.

Totalitarian régimes tend to smother freedom of Catholic Action, a tendency which is essential to the principle of total absorption of the individual's activities. Since the State denies the existence of anything outside its own self, Catholic life and the Church's freedom are regarded as a curb on its absolute dominion. In Italy, the repeated attacks on Catholic Action evidence the fact that nothing but a deeper feeling of political realities, in the country which is the seat of Catholicism, have averted persecution. Respect for the Church and public interest got the better of the inexorable logic of the system.

But in Germany, Catholic Action has been, despite treaties and the rights of Christ, systematically suppressed. A divinised State claims absolute divine rights. This is a totally new conception of society and of life. God, if He exists at all, reveals Himself in a sublimated conscience of the nation and the race, whose supreme organ is the State. Should totalitarianism prevail, it would mean the destruction of the work, in souls, of Christ. It refuses to acknowledge the separation between the temporal mission, which belongs to the State, and the divine mission, which Christ conferred upon the Church; yet on this separation, as on its keystone, the whole of Christian civilization rests.

This then is the dilemma: either totalitarianism must deny itself by leaving to God what belongs to God, that is religious and moral life, freedom of conscience and respect for the human person; or, true to itself, it will insist on absorbing the whole life of man, by outlining and imposing a complete conception of life. . . .

We say that the absolute totalitarianism of the State cannot be reconciled with Catholic Action. If this is, as we

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have seen, Catholic life itself, it cannot fail to have its external manifestation, as has all life. Living Catholicism is a public witnessing of Christ, in thought and in action, taking in the whole of life.

It cannot be restricted to the temples; it should divinely inspire morality, law, philosophy, art, economics, politics, all human activity. It cannot refrain from denouncing the error of racism, for this error is the denial of the dogma of Christian redemption that extends to all races, which, in turn, as creatures of God, find, without distinction, in the blood of Christ an equal source of grace and regeneration. It cannot refrain from denouncing the error of statolatry, which deifies power, because it must obey God rather than men and because God speaks, in what concerns the things of the soul, through Christ and His Church. It cannot refrain from denouncing the error of the pagan cult of force, of ambition, of violence, of hardness and of hatred (of which the world has just seen a cruel example in the ignominious persecutions inflicted upon the Jews), since these are opposed to Christ. A heart which remains Christian must proclaim, with the Gospel, that the meek are blessed because they shall inherit the earth; blessed are the merciful . . . blessed are the peacemakers. . . . All of this is not political Catholicism; it is merely Catholicism itself.

Christian civilization, as we have seen, cannot maintain itself merely by action of the State if the State itself lacks a Christian soul. It would be as though one tried to keep a lifeless corpse standing upright.

Now that which nourishes and supports Christian life in the world is the Church. Our people call her Holy Mother Church because she brings them up in the Christian life as children of God.

Certainly we would not wish to deny the value of the State in the development and defense of Christian civilization. A great deal depends upon the State to create conditions favorable to the free action of the Church. A happy organization and a sound government of temporal society supply a situation propitious for the spreading of the influence of the Gospel. Let us remark parenthetically that we cannot understand how a State born at the heart of Christian civilization and one of its defenders can persecute or limit the Christian action of the Church. It seems a denial of oneself, a transformation of oneself into a dechristianizing agent, that is to say, an agent for the destruction of that which one sets oneself up as defending. Nevertheless the mission of the State, even when the State is Christian, is a temporal mission. The State is not charged with the mission of light and grace which Christ entrusted to His Church.

Equally repugnant to Catholic ideas is an ecclesiastical organization of temporal government and a Church State. No ecclesiastical guardianship of the State; no political guardianship of the Church. To God what is God's; to Caesar what is Caesar's.

Three Christmas Messages

THE ANNUAL Christmas address of Pope Pius to the College of Cardinals was almost exclusively a message on the tenth anniversary of the conciliation of the Vatican with the Italian state through the Concordat of 1929. First His Holiness thanked the cardinals for their Christmas wishes, and extended his own "wishes for a good Christmas, a good New Year and everything good. . . ." Then he turned to the relations between the Papacy and Church, and Italy, first expressing his gratitude for the conciliation of ten years ago:

> It is hardly necessary to say but still we say loudly that after God our appreciation and thanks go to the very high persons—we mean the very noble sovereign and his incomparable minister—to whom it is due if the so important and beneficial work could be crowned with a good ending and happy success. We also mean the honorable persons, Cardinal Pietro Gasparri and Marchese Francesco Pacelli. . . . Having done our duty . . . we must unfortunately say that the coming decennial in its approach cannot bring the serene happiness which we would welcome but rather brings real and serious preoccupations and bitter sadness.
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> When it is a question of real and numerous vexations—we do not say general but certainly very numerous and in several places—against Catholic Action, this well-known apple of our eye . . . it had to be recognized that Catholic Action is not in politics. . . . Observing the zeal in the lower ranks it appears too clear that while Catholic Action is distinctly contemplated in our pact of conciliation, from above there must have been wide—or rather occult—gestures of permission and encouragement since these vexations increasingly occur in various places from one end to the other of the peninsula, not only in small places of little importance.
>
> Yesterday they were reported to us from Venice, Turin and Bergamo; today from Milan and in the very person of the Cardinal Archbishop, guilty of a speech and of teachings that are exactly his pastoral duties of which we can only approve. . . . Not only the bitter sadness in the heart of the old father for the mistreatment of his well-beloved Catholic Action but also real and serious preoccupations to the head of Catholicism and the custodian of morality and truth have inevitably been caused and would be inflicted to our concordat, and especially that which touches holy matrimony, which for every Catholic is to say everything. . . .
>
> We do not need to add a word to this simple declaration to say that the wound went straight and most painfully to our heart. We knew it was said that the concordat was not wounded in the slightest but remained sound. The thought of starting a discussion of that kind is far from us. We thought, instead, to be obliged to make an observation of elementary evidence and the observation is this: that for every bilateral pact's observance or non-observance the interpretation is not to be usurped by one party alone. This must be all the more true of an interpretation so dissolving and freeing of every engagement. . . .
>
> Having in mind the recent apotheosis in this very Rome, the bearing a cross inimical to the cross of Christ, this wounding of the concordat and other sayings aforementioned, we at least hoped our white hair would be respected. Instead they rudely went ahead. . . .
>
> We recall this to honor the really honorable memory of that great Pontiff [a passage about Leo XIII preceded this paragraph] and to understand the spirit of that magnanimous forgiveness and to imitate, as we whole-heartedly do, the very noble example, praying to God that He deign to enlighten minds and move hearts in the direction of truth and justice which are the sole true and solid bases of the welfare of the individual and also of peoples. . . .

President Roosevelt's Christmas Eve message concluded thus:

> It is indeed a holy season to work for good-will among men. We derive new strength, new courage for our work from the spirit of Christmas. We do not expect a new heaven and a new earth overnight, but in our own land, and other lands, wherever men of good-will listen to our appeal, we shall work as best we can with the instruments at hand to banish hatred, greed and covetousness from the heart of mankind. And so the pledge I have so often given to my own countrymen I renew before all the world on this glad Christmas Eve, that I shall do whatever lies within my own power to hasten the day foretold by Isaiah, when men "shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

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One of the most poignant appeals came from the Latin Patriarch of Jerusalem, where the celebration was terribly impeded by military precautions against riots:

> . . . It is only by being faithful to the law of Christ that we will destroy the political and personal egotism which is the real cause of the present distress and unrest throughout the world. It is only in Christ that we are able to find loyalty, well-being and prosperity, which are the fruits of true peace. God is desirous of granting that true peace, society needs it and our common welfare depends upon it. . . . This peace was not promised to all indiscriminately, but only to men of good-will. Men must keep their hearts open in order to let in the light of peace. . . . In exchange for the prayers which we shall offer today at the cradle of the Infant God, asking Him to grant peace to all those who receive this message, we would ask them to pray for poor Palestine, watered with the blood of our Holy Redeemer and the tears of the Holy Mother, in order that we may be vouchsafed that peace, good-will and harmony so sadly lacking in the world today.

Good Building Prospects

REGARDLESS of how much of it can be traced directly to the various planks in the administration's housing program, there is every indication that the building industry at long last is enjoying at least a minor boom. And it seems significant in this connection that housing is not one of the major questions being prepared for immediate action by the reassembled Congress. The part assigned to housing in the present recovery drive is suggested by *Business Week:*

> A bigger aid to steel [the steel industry], however, will come from building. The rise of building from its low point of last winter is perhaps the most encouraging development of 1938 and best reason for optimism toward 1939. Private residential building is moving ahead under the impetus of the highly successful Federal Housing Administration mortgage guarantee plan, public residential building is being pushed by the United States Housing Authority, and the public works contracts will be under way in large volume next spring.

An indication of the speed with which private dwelling construction is increasing is found in the valuations of building permits issued in November as reported by Secretary of Labor Frances Perkins. She is quoted in the St. Louis *Post-Dispatch:*

> "For five consecutive months the value of residential buildings has shown an increase of more than 50 percent over the corresponding month of 1937. The value of new non-residential buildings increased 47 percent as compared with November, 1937. The value of additions, alterations and repairs, on the other hand, declined 7 percent over the year period. Total permit valuations, covering residential and non-residential buildings and additions, alterations and repairs, were 43 percent higher."

The character of much of this new construction is indicated by the fact that cities from 10,000 to 25,000 in population and the nation's largest cities led the country in applications for residential building permits. According to the *Federal Home Loan Bank Review:*

> The rate of building in the middle group of cities with populations of 25,000 to 100,000 has consistently lagged behind the rate in the smallest and largest cities. This tendency continues in 1938, despite small gains in home building by these middle-sized communities. In the Indianapolis and Topeka Federal Home Loan Bank districts, however, cities of 100,000 and over have shown a higher rate of building in 1938 than other city groups. In half the Federal Home Loan Bank districts, however, the larger cities showed a lower rate of residential building than any of the three smaller city groups.

This latter phenomenon may be an indication that a measure of population decentralization has already begun. Another interesting factor is that much of this gain is due to building in the South and Southwest. What this upswing may mean in 1939 is a 23 percent increase in all types of building construction in the United States—an estimate in the *Architectural Forum,* which predicts a 30 percent increase to $1,671,000,000 in the all-important field of residential building outside of farms:

> Construction of commercial buildings, which in 1938 cost $345,000,000, is due for an 18 percent rise to $407,000,000 in 1939. Industrial construction will jump 23 percent from $245,000,000 this year to $301,000,000 in 1939. . . . Expenditures for additions, alterations and repairs will exceed those of 1938 by about 20 percent. . . . Whether or not private enterprise will work toward balancing the supply-demand scales in the residential field in 1939 depends on how willing it is to tackle low-cost housing and to a certain extent how much money the public is able to save. Expenditures for home building come after those for life's bare necessities.

An article by Charles Abrams in the *Nation,* while crediting Washington with real progress on the national housing problem, has some sharp criticism of certain developments in New York State. The housing amendment recently adopted in Albany by limiting state aid to slum clearance projects tended to increase dwelling shortages and raise rents during construction, while the exclusion of stores from these projects made for higher rents and exemption of real estate from taxation for housing purposes made special taxes necessary. Here is his severest criticism:

> But the *pièce de resistance* is a provision enabling public funds to be lent to private owners to repair old-law tenements. For the first time in eighty years the legislature was permitted to open the public treasury to private individuals. The old prohibition written into the laws of the state after the railroads had mulcted the treasury of millions was lifted. We may soon see government-subsidized slums, blocks of decrepit old tenements revived and perpetuated by a dash of taxpayers' insulin.

The *New Republic* is eager to defend the United States Housing Authority because "several newspaper and magazine articles have appeared so closely together as to suggest collusion, criticizing the record of the USHA and attacking its personnel," but it is far from satisfied:

> Today there are 5,000,000 families or more who are living "doubled up" with someone else. There are another 3,000,000 families who live in substandard housing, even under the narrowest interpretation of that phrase. There is a tremendous job still to be done and the USHA ought to be allowed to do it. The next Congress should increase the United States Housing Authority's lending program by at least an additional $1,000,000,000, remembering that this money is an investment, and one of the safest in the world. It is also essential that Congress should authorize the United States Housing Authority to enter into additional contracts for annual contributions up to at least $50,000,000. This would make it possible to carry out both the remainder of the present program and the entire new program suggested. Minor amendments might be proposed, but the fact is that one year has demonstrated the United States Housing Act to be a workable mechanism and a sound framework on which to build a long-term housing program.

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The Stage & Screen

Outward Bound

UNLIKE many revivals of recent years time has dealt lightly with Sutton Vane's "Outward Bound." In fact it is as absorbing as it was that night thirteen years ago when it suddenly became the talk of the town. The story has lost none of its eerie quality nor the characters any of their humanity. These dead souls on the ghostly liner in charge of a single ghostly steward on their way to the meeting with the Examiner are as poignant and as appealing as ever. Of course the play is but a phantasy, and so it would be incongruous to hold it to strict theological truth; it is enough to say that it is in its broad outlines informed with a spiritual quality which was perhaps rarer in the theatre of the twenties than it is today. And perhaps just because our public is beginning to weary of the stale odor of every-day reality, it has given the revival of Sutton Vane's play so enthusiastic a reception. A part of this welcome is due to the admirable cast, a cast in many respects the equal, and in one or two cases at least the superior of the one which included Alfred Lunt, Leslie Howard, Beryl Mercer, Dudley Digges, J. M. Kerrigan, Eugene Powers and Margalo Gilmore. Even that admirable cast had no Midget to equal Miss Laurette Taylor's. Miss Taylor's performance is one which in subtlety, pathos and power has rarely been equalled on the New York stage. The cheers which rang out after her final scene with her son, welcomed back to the American stage one of its supreme artists. Almost as good is Florence Reed's portrait of Mrs. Clivedon-Banks, a masterpiece of biting comedy, while fine in a realistic way as was J. M. Kerrigan's thirteen years ago, he lacked the ghostly quality of Morgan Farley's steward. It is the finest piece of acting that Mr. Farley has yet shown us. Excellent too are Bramwell Fletcher as the drunkard, Louis Hector as the business man, Helen Chandler and Alexander Kirkland as the young couple, and Thomas Chalmers as the Examiner. The only weak part of the play seems still the final scene where the two half-ways go back to life. This is a note which is both confusing and basically trivial, and is too evidently put in to bring about a happy ending. The Playhouse Company has made an auspicious beginning. (At the Playhouse.)

Blossom Time

"BLOSSOM TIME" was first given in the early twenties, and revived in 1931, but the present revival finds it as fresh and enjoyable as it ever was, and the part of Franz Schubert sung and acted superbly by Everett Marshall. Indeed it is rare to find in operetta so legitimate and charming a characterization as Mr. Marshall gives of the great composer. He is well assisted in the singing of Charlotte Lansing, Mary McCoy and Roy Cropper, while Douglas Leavitt is again Kranz. The comedy does begin to seem a little faded, but then probably it always was, but Schubert's melodies, skilfully arranged by Sigmund Romberg, make "Blossom Time" one of the delights of the season. May it have another long and prosperous run! It is innocent, it is tuneful, it is gay, and it is beautifully sung and acted by Mr. Marshall, and well sung by the rest of the cast. (At the 46th Street Theatre.)

GREENVILLE VERNON.

"Rain" and Wind and Slush

"THE BEACHCOMBER" is sort of an inverted "Rain" with Charles Laughton as a drunken reprobate, an immoral, lying wastrel, a male Sadie Thompson to Elsa Lanchester's female Reverend Davidson, a repressed, spinsterish missionary. Like "Rain," "The Beachcomber" is based on a tropical-island story by W. Somerset Maugham and is only for adults. Unlike "Rain," it does not end grimly with a suicide, but humorously and happily with marriage, return to England and the management of a sedate pub. Mr. Laughton, of course, turns in an expert performance. He is at times disgusting, contemptible and likable. He drools, slobbers, lolls with the native girls, proclaims his "normal virility," calls Miss Lanchester "a sanctimonious suction pump," and protects her from the savages. Miss Lanchester plays perfectly her best movie rôle as prim Miss Jones who smugly but with well-meant intentions brings her English diction and English customs to the Dutch East Indies and persecutes Mr. Laughton first to reform him, then to win him. It is hoped "The Beachcomber," the first production of Mayflower Pictures, a new English company formed by Charles Laughton and Erich Pommer, will be followed by more films that credit their audiences with intelligence.

Walter Wanger's "Trade Winds" blow you from San Francisco to Hawaii, Japan, China, Indo-China, Malay Peninsula, Ceylon, India and over miscellaneous oceans while detective Frederic March, "a terrible heel but good at finding people," pursues killer Joan Bennett who looks very Hedy Lamarrish in a black wig. "Trade Winds" has the kind of a plot that loses its point and purpose by too much discussion. The picture's chief asset is the dialogue written by Dorothy Parker, Alan Campbell and Frank R. Adams and put over effectively by Mr. March, Miss Bennett, Ann Southern and Ralph Bellamy. Frederic indulges in so much love making on his travels that it is difficult to tell when he is sincere with Joan. However, the story doesn't matter. You'll enjoy the Parkerisms.

No matter how hard it tries, by the injection of satire, Reginald Gardiner's well-delivered lines, Ray Bolger's tap dancing, and Technicolor, "Sweethearts" still consists of Jeanette MacDonald and Nelson Eddy singing Victor Herbert melodies in musical comedies, on the radio and even around their house. The couple, worn out by their family and theatrical life, and by the same old routine of their saccharin show (running in its sixth year) attempt to escape to California because Hollywood protects its artists and gives them plenty of leisure. But they can't quite make the break; and they bravely face a future of more scenes with Albertina Rasch girls dancing up and down stairways banked with tulips while Jeanette and Nelson sing about sweethearts who will never fade—just "like an eternal serenade."

PHILIP T. HARTUNG.

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Books of the Day

Clear and Too Clear

Science for the Citizen, by Lancelot Hogben. New York: Alfred A. Knopf. $5.00.

THE AUTHOR of this prodigious work, who has also written the popular book "Mathematics for the Millions," is professor of social biology in the London School for Economics. The work is written in the conviction that science is the most important force in the change occurring in the social environment, that no systematic, intelligent use has been made of it yet by society as it is, and that the development of science itself is determined by the state of society at the time. Hogben believes, and he seems right in that belief, that for all the importance of science, the knowledge which the modern educated man has of it is woefully deficient. He has written the book to remedy that situation. In so doing he has written a compendium of science which shows enormous erudition. The reviewer feels competent to judge only the first three-quarters of the book which deal with the inorganic world and he has found only very few mistakes there.

The method which the author chooses is to treat different fields from the historical standpoint. He does, however, not restrict himself to an enumeration of the developments, but insists on going into details; he gives examples which are illustrated by many figures. He expects the reader to work through these examples and gives at the end of the chapter a selection of problems and (at the end of the book) answers. The working through of these examples will involve quite a bit of effort (although only elementary mathematics is used) but the reader who accomplishes this will have learned a great deal about the field.

The first chapters are concerned with the reckoning of time and space and the development of astronomical knowledge which this involved. The necessity for this is in early times attributed to the demands of agriculture. With the beginning of ocean-wide navigation, a new growth of knowledge occurs; the Copernican hypothesis is set into that frame, along with the construction of clocks and the development of the science of magnetism. The invention of spectacles and telescopes, and with it of optics, is bound up with the development of astronomy.

The next part of the book is called "The Conquest of Substitutes" and is a treatise on the growth of chemistry. Hogben emphasizes the importance which the recognition of air and other gases as a third state of matter, comparable to solids and liquids, had, and traces this back to the practical necessity of deep-shaft mining which could not be oblivious to the health of the miner as it had been in the ancient slave society and therefore became vitally interested in ventilation. The further development of chemistry he connects with the beginning of chemical industry. Industry in the eighteenth century replaced mercantilism which had tried to find trade routes for natural products while industry manufactured the necessities locally.

The next part, entitled "The Conquest of Power," deals with physics proper in its social setting. In a former chapter the development of Galileo's mechanics had been connected with the new art of artillery. The physics of the seventeenth and eighteenth centuries is, according to Hogben, closely related to "the hopeful capitalism" of the new manufacturing class, despised by the aristocracy, which was not felt in antiquity with its multitude of slaves. There was a new need for the generation of power, timber of the country was exhausted and therefore industry concentrated at the sources of coal, bringing about as well the unfortunate concentration of population. Later than steam, electricity develops as a new source of power.

In the fourth and fifth parts, which the reviewer cannot judge, biological and psychological problems are discussed.

As mentioned before, the scientific exposition is very good, although occasionally not as precise as one might wish. Predominant however are the social and general viewpoints of the author. The first is that by making use of and organizing scientific knowledge, society ought to plan a much better life than is possible now. Much of what the author says here we can approve on principle. He thinks for example, that replacement of power production from coal through the development of hydro-electric plants would permit resettlement and distribution of population over the open land, making life much healthier. He also thinks that vested interests, profiting from the present economy, try to prevent this. He emphasizes over and over again that science is only justified if it leads to the improvement of life, forgetting, it seems, that the most important discoveries have come to those men who did not have that purpose directly in mind. His scorn is heaped on theoretical arguments and he presents the whole history of science as a refutation of those who try to reason from the general to the particular. I believe that he completely misunderstands the rôle this procedure has assumed in the procedure of science. It has to be balanced of course by continuous check by experiment, but in conjunction with that check the reasoning from the general is necessary. Among philosophers, Plato and his ideas are his principal adversary. Repeatedly he pours his scorn on the economists who, in his opinion, build their arguments on a foundation of sand.

Unfortunately the book is completely marred by the attitude of the author toward religion, which he considers only as superstition to be demolished by science. This enmity is not directed against the Catholic Church in particular. On the contrary, he has good things to say about the tolerance toward non-Christian physicians in the Middle Ages, the development of hospital care and the development of botany in the medieval monasteries. It is however a bitterness and scorn against religion in general. His attitude toward religion could be shown by many citations—some of these being almost blasphemous. It seems to the reviewer that one must consider the book as one intentionally attacking religion. KARL F. HERZFELD.

CONTEMPORARY SOCIAL PROBLEMS

Germany and England: Background of Conflict, 1848-1894, by Raymond James Sontag. New York: Appleton-Century Company. $3.50.

HISTORY is philosophy teaching by example and also by warning. But according to Hegel: we learn from history that we learn nothing from history! One could ask no better proof than this truly grand book by Professor Sontag of Princeton University on that period of the nineteenth century in which the seeds of present-day antagonism between Germany and England were sown. We still deal with "the imponderables of politics" (Bismarck), and as the democracies today of Hitler, so English liberals then "refused to believe that Bismarck could win." Freedom had been—as it is today—no less praised in Germany than in England. Freedom to the English, however, meant extreme individualism and cosmopolitanism, "uncoerced

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by other wills, a right derived from laws more binding and more universal than the laws of state, to be himself." In complete antithesis, freedom to the German meant the ideal of a national state, "the right to be a German living in a German state free from coercion by other states, a right derived from the history of his national community . . . to which all Germans owed allegiance and obedience." These fundamental conceptions have not changed in ninety years. Politics to the German still is "applied history" and Treitschke's personification of the State—Attention, Democracies! "Weakness is the unforgivable sin of politics!"—found life in the strengthening of the power of the State no matter what the cost. Growth, yes—existence itself—was impossible without such power, for "war was the ultimate argument."

Neville Chamberlain faces Hitler in 1938—forty years earlier his father Joseph faced Bismarck. Both Chamberlains "believed an understanding with Germany necessary for British security in Europe and in the world." "The English followed Bismarck's lightning transformation of the map and the German mind with mixed incredulity and disgust. Invariably, they were still trying to understand the move which he (Bismarck or Hitler—the choice is yours!) had just completed when his next move confronted them with a new inexplicable situation. . . ." In 1870 the English were "struggling to come abreast of events; . . . England was powerless to deflect Bismarck from his determination to dismember France, powerless even to enforce respect for treaties which safeguarded British interests. . . . For a few days there was talk of war; then the London government capitulated."

Here then is history in striking parallel, disheartening in its duplication of cause and effect. And these similarities cannot be emphasized too much, particularly not if they are presented with such lucidity and scholarly insight as Dr. Sontag has done. Taking the lid off a period of history which dealt more with personalities as such than their nations, he focuses our eyes on the neatly, comprehensibly arranged panorama which is the direct background of today's European peace-of-suspension. Purposefully the author offers his thesis and adheres to it throughout 342 pages. The book is definitely *must* to all those who claim knowledge of the contemporary European scene. BORIS ERICH NELSON.

Foundations of British Foreign Policy, by Harold Temperley and Lillian M. Penson. New York: Cambridge University Press. The Macmillan Company. $7.50.

FOR A fair comprehension of the present foreign policy in the Eastern Hemisphere nothing is more essential than an understanding of the motives of London diplomacy which has not only to defend the safety of the British Isles but of an empire spread over all the seas and all the continents. Accurate information on the forces and the ideas which have motivated British foreign policy in former times is basic to an analysis of present conditions. Therefore it seems desirable that this excellent book, containing two hundred important documents on British foreign affairs, will not only come to the attention of students of nineteenth-century history but also to the reader striving for a clear conception of present happenings.

Choosing both published and unpublished papers from London and foreign archives the authors succeed in bringing into sharp relief the essentials of British foreign problems and reveal the typical British mentality. Each document—or in some cases each group of documents—has been prefaced by an excellent matter-of-fact introduction explaining its historical background and special significance. These prefaces as a whole give a much better summary of the British foreign policy since the French Revolution than any other publication I know. The analysis of Gladstone's policy is really a masterpiece.

Even a humorous touch is offered by the capricious pens of the lively authors who are as far as possible from the popular conception of "dry historians." Take for example this vivid description of the Iberian situation in the thirties: "In Portugal and Spain there was a war, in each case of girl nieces against wicked uncles. Each of the girl nieces had a constitutional policy, each of the wicked uncles had a despotic one. The triumph of innocence and constitution was therefore in the interests both of England and of sentiment." This is certainly not the style to which we are accustomed in scholarly introductions to historical documents! MAX FISCHER.

CRITICISM

El Greco; with an Introduction by Ludwig Goldscheider. New York: Oxford University Press. Phaidon Edition. $3.00.

THE PHAIDON PRESS continues its admirable series of inexpensive but superbly processed reproductions with a volume on Spain's greatest religious painter and, with Goya and Velasquez, one of her three great portraitists: El Greco. The 232 carefully documented plates in photogravure and 13 in color are supplemented by a stimulating introduction by Ludwig Goldscheider, editor of the successful *tour de force*, "Art without Epoch," in which the affinities of our modern masters with those of the past, of whatever race or epoch, were strikingly attested by companionate reproduction.

More than enough has already been written of Greco's affinities to the Impressionists and the modern distortionists. Mr. Goldscheider wisely considers the artist's own accomplishment rather than his influence. As a native Cretan, Domenico Theotocupuli has been known to history as El Greco—the Greek. But it must be remembered that at the time of Greco's birth (1541), Crete was a colony of Venice. And it was in Venice that Greco first studied, in the workshop of the master Titian, and perhaps also those of the Bassani and Tintoretto. Subsequently he painted for six years in Rome, before transferring to Toledo in 1577.

Spiritually, his affinities were with his adopted country —with "the fanatical discipline of Loyola and the ecstatic extravagance of Saint Teresa of Avila," with the "God-intoxicated" Juan de la Cruz. Artistically, he continued to draw upon the Venetian tradition, even to the extent of frequently copying the actual composition of the Venetian masters, as he likewise copied those of Michelangelo, Dürer, Corregio, Salviati. His technique has aptly been described as "a shorthand of the Venetian"—a shorthand, it must be added, to an important extent conditioned by the Byzantine influence El Greco's nickname acknowledges.

Greco's great religious paintings are, as Mr. Goldscheider points out, "ecstatic visions, in an unearthly light, with dreamlike distortions of forms, released from earthly perceptions"—to such a degree that there has risen a legend of Greco's astigmatism, or perhaps madness. "The fact is overlooked that in all his creative periods, Greco was normal and normal-sighted, when he wanted to be, that is, in his portraits; and that he deliberately distorted his drawing, like a Mannerist, when he intended to do so,

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that is, when he was representing supernatural figures. . . . The portrait is like a face caught in a flat mirror, while the picture of the saint seems as if caught in a billowy convex mirror, which makes the two halves of the face unequal, all the contours being distorted into ovals; the treatment of the shadows corresponds in the one case to the strong light of the afternoon, in the other case to the uncertain hues of twilight." DAVID BURNHAM.

A History of American Graphic Humor (1865-1938), *by William Murrell. New York: Published for the Whitney Museum of American Art by the Macmillan Company*, 1938. $6.50.

IN THIS volume the author traces the history of American graphic humor from the post Civil War period to the present time. In an earlier volume he treats of the subject from 1747 to 1865. Together the two volumes constitute the first adequate summary of American pictorial satire.

The author presents 242 reproductions after humorous prints arranged in the order of its chronological appearance. The names of some of the artists represented will indicate the scope of the book. There are reproductions after the work of Nast, Keppler, Frost, Opper, Rogers, Bellew, Cox, Gibson, Mayer, Kemble, Newell, Herford, Dan Beard, Bush, Davenport, Outcault, McCutcheon, Flagg, Sullivant, Cushing, Young, Zimmerman, Bellows, Sloan, Glackens, Cesare, Robinson, Arno, Irvin, Barton, Williams, Kirby, Coe, Covarrubias, Fitzpatrick, Wortman, Gropper, Soglow and Darling.

The material is accompanied by text that will interest both the layman and the special student. It is critical as well as descriptive. The layman will find it as interesting as a novel and the student will want the volume for further study. Finally the book has a reference value not only because of its well-documented pictorial contents but also because of its bibliography including the titles of books in which pictorial satire is discussed or assembled in special volumes. THEODORE BOLTON.

FICTION

The Trouble with Tigers, by William Saroyan. New York: Harcourt, Brace and Company. $2.50.

THIS IS William Saroyan's sixth published book. Like all the others it is a collection of what for the most part may be called short stories. There are thirty-five of them. Only two of them are any good: "Sweetheart Sweetheart Sweetheart" and "Citizens of the Third Grade." There is also one of the coyest prefaces any book has ever had. The payoff on the preface (and on the book) is in a sentence from it: "If you find a page that is not what you think it should be tear it out and throw it away."

It is this coyness and a quite conscious naïveté that William Saroyan has capitalized since 1934 and which he still continues to practise. There is, I scarcely need say, something unwholesome and even dirty about this procedure. That a man of twenty-six should be naïvely aware of certain facts and that he should write about them fairly well is perhaps sufficient reason for his having been a minor literary sensation. But that he should fail—or deliberately appear to fail—to grow; that he should, at thirty, continue to burble about platitudes; that he should be positively cute, that he should "discover" things which most high school seniors know is more than annoying.

Why publishers continue to put out his books I am not sure. He probably still appeals to people who buy books

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Next Week

"On a hillock of grey granite a sovereign state had plumped a schoolhouse, a square six-windowed hideosity—grey and grim. . . . At their desks sat twenty abnormally silent boys and girls. . . . None had ever seen a village, church, train . . ." Teachers had failed dismally to penetrate to their minds. Yet they could learn and did learn, and loved it. **"Don't Teach — Let Them Learn"** was Ella Frances Lynch's successful method.

"Throughout the history of civilization it has been taken for granted that a sound agriculture is basic to the welfare of any nation." But modern agriculture has become almost as dependent on a smooth-functioning economic machine as the otherwise helpless city dweller. It is imperative to make the farmer again independent of economic crises, wrote the late Father Virgil Michel in his last essays **Agriculture and Reconstruction** which indicates the wide spread of bio-dynamic farming methods as a possible solution.

"Hypothesis is to intelligence what the microscope or telescope is to the eye. It brings into the realm of 'visible' entities objects which, without hypothesis, lie outside the effective range of the senses." Yet false sciences like astrology, alchemy and much of pre-scientific medicine have demonstrated that when the perception depends on the aid of hypothesis an entire system of falsification can develop, because hypothesis is readily ousted by its imitation, myth. **Hypothesis and Myth** is a fascinating article by James N. Vaughan.

The rugs woven by the Caucasian peasants in the days of the Czar were almost unbelievably beautiful. It was not unusual for a weaver to work a year on a single rug. But weaving came under the Soviet Five Year Plan and now a few half-hearted workmen, weaving under factory-like conditions, turn out crudely colored, chemically dyed, "production-line" rugs which are so inferior as to be practically unsalable, says Bruce Kaffaroff in **Rug-Weaving in the Soviet Paradise.**

in order to be fashionable, and it is significant that his publishers have almost always put out his books in good formats and somewhat better than usual bindings.

He has, as I have indicated, a rather low batting average, two hits in thirty-five times at bat in this book. This is only slightly worse than his all-time batting average. Now there are a number of young writers in the United States today who can write circles around Saroyan, but are relatively unknown. They do not write quite as much as he does but they have enough sense to try to publish only what they feel is their good work. If I have been a bit nasty in this review it is because such fine young writers as George Weller, Richard Sullivan, Daniel Fuchs and a dozen others are patronized or largely unrecognized today, while Saroyan stands on a literary street corner, proudly displaying his intellectual and spiritual nakedness and, to an extent, getting away with it. HARRY SYLVESTER.

Flesh Is Not Life, by Hilary Leighton Barth. Milwaukee: The Bruce Publishing Company. $2.50.

THE BEST way to handle this thriller, the first novel under the Bruce imprint and dedicated to Catholic Workers the world over, is to read it in large chunks, in two or three sittings at most. Then you will become so absorbed in the gangsters, riots, infatuation, thwarted suicide, conversion, love and other elements of the story that you won't notice so much that the central figure is called Tandra Sothoron when she isn't referred to as "Charm Girl," that purply passages so abound as to overshadow occasional apt phrases, that there are lengthy but inadequate discussions of genuinely profound matters. If you read "Flesh Is Not Life" in the manner prescribed you will find yourself swept along without a break to the perfect Hollywood ending.

Despite stylistic vagaries and other signs of literary immaturity Mr. Barth writes with vigor and manifests a certain promise. His point of view is all to the good; his Communists not ogres but in the main sincere, self-sacrificing human beings whatever their ends or the means used to attain them. If he will take some other literary model than "The Masterful Monk" next time, if he will write of things closer to the actual labor arena at first-hand, if he will pay less attention to startling rhetorical effects, Mr. Barth may achieve something considerably more than an exciting story on a popular theme. And for subject-matter he could do no better than turn to the dynamic Catholic Worker movement itself, where in various local "cells" there are rich stores of adventure and romance. EDWARD SKILLIN, JR.

Remember the End, by Agnes Sligh Turnbull. New York: The Macmillan Company. $2.50.

IN THAT it presents an almost documentary picture of the business of mining and selling coal some years ago, this lightish novel has a modern air about it. In all other respects it is distinctly early Victorian. It is a simple tale of an unbelievably beautiful young woman who lives among simple and kindly folk, her marriage with a young Scotchman of overweening financial ambitions, her constant resignation to his wishes and her gradual loss of individuality. Victorian too are the success story formula and the character of the novel's highly moral tone and implications. Mrs. Turnbull displays chiefly in a negative way her love of the country, the farm and happy family life. On occasions "Remember the End" reaches a high emotional pitch. E. S.

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The Inner Forum

THE RECENT statement of the Holy Father that "it is not possible for Christians to participate in anti-Semitism," made before a group of Belgian radio station directors, is paralleled by numerous statements on the subject by members of the hierarchy in various parts of the world. Cardinal Van Roey, Primate of Belgium, speaks as follows of racism: "These theories and their application are in obvious and irreducible contradiction to the Catholic religion and manifestly opposed to its dogmas and its moral teaching." Cardinal Verdier of Paris explicitly supports the detailed analysis by the Archbishop of Malines and says in part: "May God protect us from these theories and their applications. May He drive away from us this 'racism' that our Christian civilization repudiates in the name of biology, of the history of true philosophy, of law, of traditional morality and of the Christian religion. . . . More than ever let us cling to these ideas of universal brotherhood, of genuine liberty, of respect for everything that is human, and of a special love for the suffering members of the great human family."

Cardinal Kakowski of Warsaw says in part: "Racism is in opposition both to the doctrine of Christianity and Polish traditions. Our national conscience, our military tradition, do not allow us to see how an individual who has an 'Aryan' name but who in his business dealings ruins the poor peasants, should be considered from the viewpoint of the interests of the State as an element worth more than our Jewish comrades who heroically offered their lives for Poland." Cardinal Villeneuve of Quebec said at the annual congress of the French-Ontario Association: "You will avoid above all the least appearance of that pagan racism and that outrageous nationalism that His Holiness has never ceased to denounce." Bishop Rainys of Kaunas, Lithuania, says as follows: "Leaning on the racist theory, the Germans wish to unite their people in order to pursue their end of hegemony of the world. The Germans have made of their racist doctrine a purely political instrument which now is spreading anti-Semitism. Their doctrine attacks all religions at once, since it recognizes only the morality of a single race and the myth of the supremacy of that race over all others. . . . For Catholicism all men are equal on this earth."

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